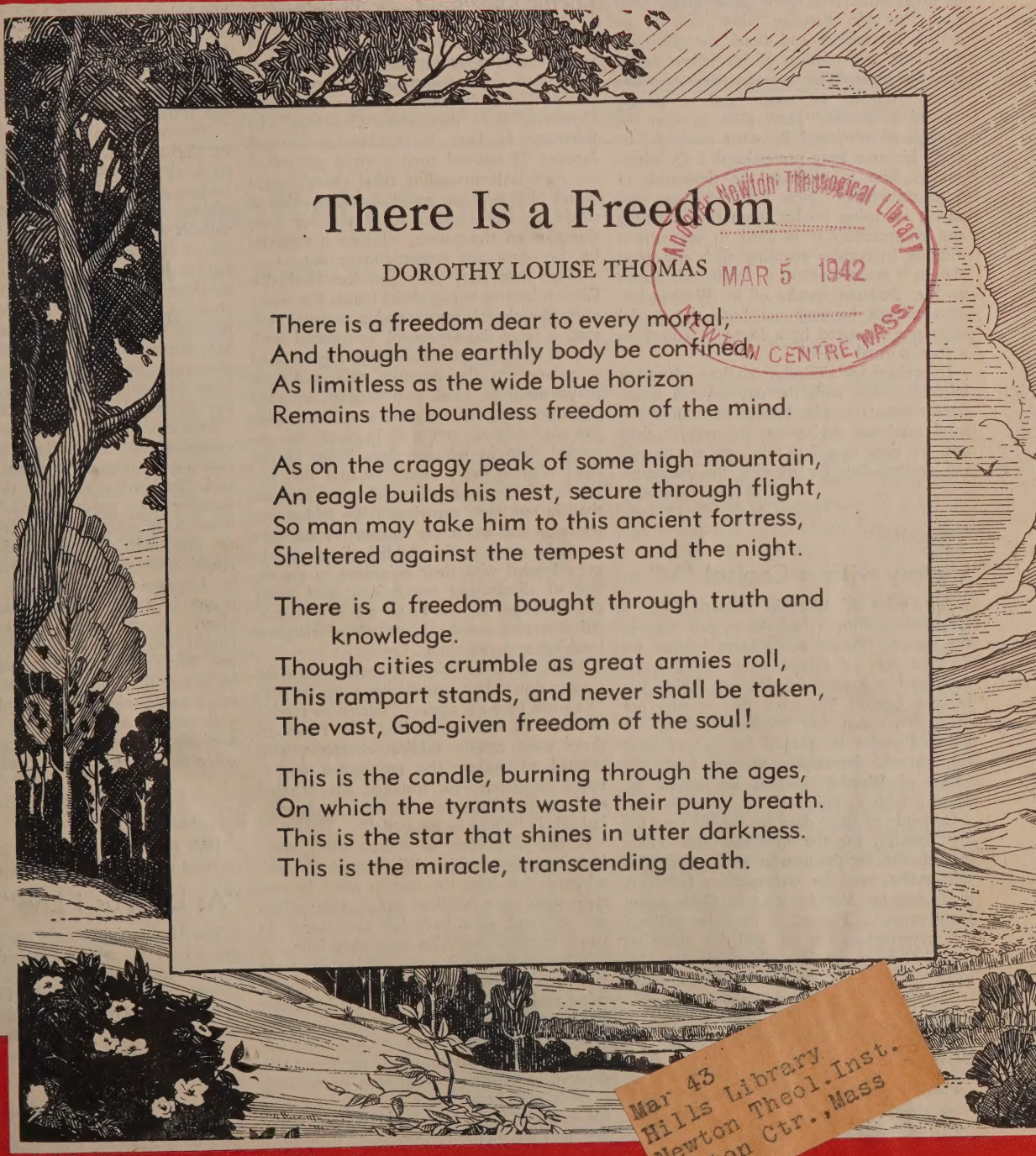
Zions Herald

THE INDEPENDENT METHODIST WEEKLY +



There Is a Freedom

DOROTHY LOUISE THOMAS

There is a freedom dear to every mortal,
And though the earthly body be confined,
As limitless as the wide blue horizon
Remains the boundless freedom of the mind.

As on the craggy peak of some high mountain,
An eagle builds his nest, secure through flight,
So man may take him to this ancient fortress,
Sheltered against the tempest and the night.

There is a freedom bought through truth and
knowledge.
Though cities crumble as great armies roll,
This rampart stands, and never shall be taken,
The vast, God-given freedom of the soul!

This is the candle, burning through the ages,
On which the tyrants waste their puny breath.
This is the star that shines in utter darkness.
This is the miracle, transcending death.

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MR. EDITOR

Where Does He Get His "I. Q."?

The article by Rev. F. T. Bertram in the HERALD of January 14, on "Religious Education in Public Schools," deals with a matter of current interest, which is also increasing in importance. It is very unfortunate, however, that Mr. Bertram takes pains to go outside his subject, and attack the efficiency, standards, and motives of his fellow ministers. He says: "The average minister today is not trained to teach, and . . . poorly trained to preach." How does he find the average of ministers? By what route did he reach his own lofty professional I. Q. which enables him to evaluate the thousands of other ministers in New England alone, and pass a sweeping verdict upon their training and competence? It is hard to see why a minister in regular standing with any great church is not competent to teach such classes as Mr. Bertram speaks of in Woonsocket, even though he may not have the special technique imparted by a four-year course in a state normal school.

In projects for week-day religious education in conjunction with the day schools, many factors come into play besides the zeal of the local ministers, and when the way is clear and the time ripe, few ministers are unwilling or inefficient for meeting the challenge.

G. STANLEY HELPS,
Pastor Methodist Church.

Stoughton.

Victory with a Capital "V"

An Order of Worship received from a neighboring church includes as one item in the service "Prayer for Victory." Must we do that sort of thing? Mark Twain once composed a Prayer for Victory which has become famous. We trust that it was not this prayer that our brother used in his pulpit. Perhaps he prayed for victory over sin, but the impression we get from the Order of Worship is that he prayed for Victory with a capital V.

Certainly in these days we should pray for our country, for the President and others in authority, for the men in service, for those who suffer, even for our enemies (as Jesus did); but for Victory, no. In Gethsemane Jesus prayed, "Father, if thou be willing, . . . nevertheless, not my will, but thine be done." Can we in that spirit pray for Victory?

WILLIAM R. LOCKE,
Pastor Methodist Church.

Whitefield, N. H.

Bowneisms

Possibly some other Bowne pupil who reads this may remember some of the little "gems of wisdom" that characterized his lectures. Here are two:

"The fool hath said in his heart, There is no God. He didn't say it in his head. Even a fool knows more than that. It's a man's unwillingness to accept the program of God for his life that makes a man say, There is no God."

"Is life worth the living? It depends on the liver."

OTIS MOORE,
Pastor Methodist Church.

Kenilworth, N. J.

He Is No "Surface Thinker"

In view of the deep thinkers who write such fine letters for HERALD readers to peruse and digest, it may seem impertinent for a surface-thinker layman to attempt to mix in. However, the "Pessimistic Challenge" by Raymond H. Huse in the HERALD issue of January 28 painted such a vivid picture of our own little struggling rural church—such as no photographer could duplicate—that it made me feel a desire to express my own thoughts on the matter, whether it received by the editor any recognition or not.

More than sixty years ago the Methodist Church became my spiritual home. For many years the church maintained a morning service, a large Sunday-school (compared with a rural congregation) following, a good-sized attendance in the evening, two mid-week prayer-meetings, and two largely attended class meetings. All are gone save the Sunday morning service, and that is much less attended than in whilom days. What of the day? Well, it can honestly be said that living in this community is much more pleasant than in our early experience. We seldom see a person the worse for liquor, we see very few who stoop to the childish disposition to get offended with their neighbors to the extent of eliminating associations, and many other changes for the better are in evidence. All this may be the aftermath of religious teaching and preaching.

There are basic religious requirements for a poor sinner like myself that must be met. "Ye must be born again," "Except ye repent, ye shall all likewise perish," etc. However, there were certain Biblical characters that seemed to possess the required Christian status intuitively; for instance, the greeting of Jesus to Nathanael: "Behold an Israelite indeed, in whom is no guile!"

In my sixty years of church work, there have been twenty-nine different pastors with whom it has been my fate to come in contact—some most excellent and capable; others not so good, who have left the church in worse spiritual condition than they found it.

What of the day? I am writing from the viewpoint of an optimist. Strip us of everything and let the country become bankrupt, and the American people will rise from the debris a better and a wiser nation. God will send a man to lead us out of the misty wilderness, in which we seem to be wandering, to a brighter and fairer day. He did thus for His children of old. Let us not doubt His promise that "neither shall they learn war any more," that even the savage beasts shall be tamed and His kingdom shall rule "over all." And in the meantime let us remember that the whole duty of man is to do justly, deal kindly, and love mercy. But with all that accomplishment we might b doing it for self instead of for Jesus, whic would reckon us out of the pale of His juri diction.

W. R. WALTER.

North Waldoboro, Maine.

Emphasize Prayer!

I always read with interest and profit th monthly page in ZIONS HERALD written b Dr. Raymond H. Huse. His contribution o January 28, which he called "A Pessimist Challenge," was no exception, though wh pessimistic? Your short editorial in the Febr ary 11 issue, entitled "Transformed Praye Meeting," answers the question of "man old-time Methodists" by a reference to "Midwinter Institute" held for two mont on Wednesday nights at 7.30 by Dr. R. I Davis of Brooklyn, N. Y. The sessions of th institute must be profitable and interestin only the prayer-meeting feature is eliminate not transformed.

The fellowship supper would be deligh ful for those who had nothing to do b sit down and enjoy it. The Bible study, boo review, and singing school would fit in an where, if there were people enough an suitable leaders to carry on. But not one ten of our churches in Vermont could car out such a program, including the gue speakers. Nor could Dr. Davis if all th churches in Brooklyn and New York we putting on similar programs. I do not se how the institute can be called a transforme prayer-meeting when there appears to be n place for prayer any more than in the Su day morning worship service.

Paul rebuked the Corinthian Christians fo misusing the Lord's Supper, making it time of feasting. "If any man hunger," h said, "let him eat at home, that ye come n together unto condemnation." Bible readin is not to be substituted for prayer since bot are fundamental in the Christian life. Jesu emphasized prayer both in His teaching an in His practise. Many are weak becau prayer is neglected. Jesus said, "Men ough always to pray, and not to faint." Jesu taught His disciples to say "Our Father not "My Father." "More things are wrough by prayer than this world dreams of." Ver much more might be accomplished if Chri tians made use of the power God has mad available. There probably never was a tim when man needed so much to pray as toda

W. S. SMITHERS,
Member Troy Conferenc

Randolph, Vt.

[We feel sure that prayer is by no mean omitted in the Midwinter Institute.—EDITOR.

"As Long as I Live"

The HERALD is the only one of the period cals I have for which I would subscribe fo over a year even at a large discount. Bu I expect to subscribe to the HERALD as lon as I live, and I'm not sure but I'll miss it i heaven!

ROBERT E. BRUCE,
Professor in Boston Universit

Boston.

More Chaplains Needed

Many are asking why Methodist minister are not responding to the call of the arm and navy for chaplains in equal number with other denominations. Ever since th Civil War, Methodist preachers have bee

(Continued on page 214)

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The Religion of Power

W. R. MATTHEWS, Dean of St. Paul's Cathedral, London

· the Jews require a sign . . . Christ crucified, unto the Jews tumblingblock.—1 Corinthians 1:22, 23.

The Jews were very naturally asking for signs, for dence of divine power. They represent, I think we ght say, in a relatively high form the religion of power. uppose there is no more ancient or deeply seated motive religion than this search for power and the worship of wer. Many students tell us that religion is to a large tent a means of escape from the harsh realities of life, which men build themselves an imaginary refuge nerein to fly from their pressing problems. No doubt ere is truth in that, but I suggest that the search for wer is much more important as a motive in the development of religion. What religion has generally seemed offer is not a way out of the world, but a way to domate the world, to bring it into subjection to our desires. In more primitive states man sees himself at the mercy forces which are mysterious in their operation and aprently quite uncontrollable, and he has the dream that may perhaps, if only he can discover some secret, no nger be the under dog but on top. If he could only have me source of power he might hold the world as he anted it to be, he might defy the forces of nature, he ight have his human enemies at his mercy. So man has ied many expedients to achieve this most desirable end. Ie has plunged into the intricate mazes of magic, invent-ng spells and formulas and ceremonies which, as he ondly hoped, might harness occult forces in his service; r, again, he has believed that there were supernatural eings possessed of powers very much greater than his wn, and so to them he has addressed himself by prayers nd sacrifices to persuade them to favor his enterprises, o impart some of their power to him, and to help him o tread down his enemies.

Have you ever been round a museum which illustrates he history of religion? If your have, you must, I think, ave been astonished and horrified at the idols which nen have worshiped. There are animals of all kinds—ulls, snakes, cats, monkeys, elephants. There are grotesque caricatures of the human form. There are hideous masks of faces, distorted figures with many heads. Very few in this gallery of horrors have any grace or beauty or even dignity.

Well, ask yourselves, what have all these objects of worship in common? What can induce men at some time or other to fall down before them and trust in them? There is one thing they have in common, the strange, repulsive objects: they all represent some mysterious power. Power is the idea which brings them all together.

Thus you see that when the Jews asked for a sign of power, they were uttering the age-long cry of religion, they were repeating the time-honored test for any god, "Let him show his power. Let us see what he can do. Let him manifest himself as a source of power available for our defense and for our triumph over the oppositions of men and things." A sign!

Is this a very old story? Not at all. It is right up to date. The religion of power is stronger than ever it was. Turn your eyes to Germany. There is a religious fanaticism which inspires the hordes which have overrun Europe, and that fanaticism must be broken before the German armies will give in. It is not Christianity, it need hardly be said. In the Reich the cross is not the symbol of the national uprising. It is, in fact, a modern manifestation of the religion of power, and it presents us with a community intoxicated by a vision of domination, a community in which every worshiper identifies himself with the leader who symbolizes the power of the race. They cry as of old for a sign: "Show us what you can do." And he has shown them signs and wonders enough, he has shown them a world in chains, civilization rocking at its base. What more do you want? Here is power. And we may be sure that so long as signs and wonders continue, this god will have his worshipers.

But it would be folly to suppose that the religion of power is confined to one portion of Europe or to one nation or race of men. It is everywhere. It is here. It is in ourselves. For the reverence for power just because it is power, and the thirst for power that we may succeed in our own sphere, that we may dominate and not be

dominated, these are all parts of our nature, and these are the things which too often we expect from religion.

So I think our text means, taken in its broadest way, "To the religion of power, a stumblingblock." For the cross cuts right across this old and mighty stream of religious motive, this inveterate thirst of man for power. It challenges it, it negates it. The gospel is not the proclamation of the majesty of power, it is the proclamation of the majesty of love. We are not summoned as Christians to worship God because He has created the world, or because He holds us in the hollow of His hand, or because He can plunge us by a word into annihilation. Not because He is terrible and unaccountable, but because He is eternal goodness, because He is the Father of our Lord Jesus Christ. We cry to God with the ancient anxious petition, "Show us a sign. Show what *you* can do," and the answer is not in a manifestation of creative might, "I made all these worlds and the systems of them, and you and all things are in my hands," but He answers in the cross. "Here you may find me. *This* is what I can do."

Christianity, nevertheless, is in its own way a religion of power. Christ, said St. Paul, is the power of God. But how different a power from that for which religion has been so long in quest! "To as many as received him," we read in St. John, "to them gave he power to become the sons of God"—that is, the sons of God whose high manifestation of power was in the cross of Christ. This is power of a different kind, on a different level, from what the ancient religions were seeking. It is not the capacity to dominate others, or to control circumstances, or to immure ourselves in an impregnable fortress, it is power over ourselves, power in ourselves, which overcomes the world, because it has a source beyond the world.

How many there are who complain that Christ does not meet their needs who have needs which He never promised to meet! They expect that He will give them success, that they will have, because they trust in Him, peaceful lives and earthly happiness. He offers none of these things. "In the world ye shall have tribulation." What He does offer is the power to meet the hard blows of life, its disappointments, its defeats and sorrows, and to turn them, one after the other, into the rungs of a ladder unto the eternal life of God.

It seems to me, brethren, that Christ's religion is often attacked, and also often defended, on quite wrong grounds. Writers of books are very well acquainted with the most pernicious and exasperating kind of reviewer who does not review the book you have written, but spends all his space in blaming you because you did not write a quite different book which you never intended to write at all. Very many of the opponents and the defenders alike of Christianity resemble those reviewers. They eagerly debate whether Christianity has or has not failed. On the one side, we are given a list of all the social achievements of religion, all the ameliorations which may be placed to its credit in the lot of civilized man, while on the other hand Christianity is denounced for not having created a better civilization. They remind you of those tiresome reviewers who do not allow you to write the book you want to write. Would it not be better to begin by asking whether Christ ever intended or promised to found a civilization or set up a perfect state of society? So far as I can see, there is no word of His to suggest that He did. The one word which we have seems to be to the contrary: "My kingdom is not of this world." The one test which Jesus Himself proposes is this: Is it true th to as many as receive Him He has given the power become the sons of God, to live in this world as those wh have gone beyond it? The signs of Christ's victory are not to be found—or not to be found chiefly—in histor they are to be found in biography, and in the biographie which are mostly never written at all except in the chro icles of heaven.

After all, there is one thing which can be said in favo of the power of God in Christ. It is the only true and las ing power that there is. The men who for a little tim have been, as we say, in power—yes, the few who hav been in some sense masters of the world—have lasted fo so few years, and their domination, though real enoug has been full of anxiety, and they have ended, like a mortals, in weakness and in death. Their empires hav dissolved almost as quickly as their bodies have decaye The only power which is in the end worth having is spi itual power, for it is that alone which takes the individu —the person—this man and that man—as he is, and giv him a life of his own, a work of his own, a hope of h own.

My friends, the world is the scene at this moment of vast struggle for power. Gigantic forces are locked i dreadful strife. We believe, and rightly, that enormou issues for the future depend on the victory of our caus But let us not fail to see the illusion of earthly powe and the need for the power which Christ imparts.

While we pray for victory, let us be sure that we hav the one victory that cannot be abused or perverted, th victory which overcomes the world.

CHRISTIANITY IN INDUSTRY

GUY EMERY SHIPLER, JR.

Christians who have stood for the application of th gospel to every part of the social order have continuousl been laughed out of court as impractical idealists. The have been told to "stick to their last" of preaching swee ness and light—particularly by those who are not to keen about sweeness and light for others. "Your idea simply won't work out," such Christians have been tol

But that they do work out has been proved ofte Among others who have proved it is Earl Constantine president of the National Association of Hosiery Manu facturers, who, in an interview, explained the workin basis for achieving harmony in labor relationships as th recognition of and respect for the rights and dignity o the individual.

"There are, as we know," said Mr. Constantine, "thre partners in the conduct of business, each essential to th two others. These are management, labor, and capital an equipment. Two of the factors are human. It is in deal ing with these that we encounter the important question of industrial relationships. To the extent that harmon and understanding can be reached between the two fac tors, the common undertaking proceeds with a minimum of friction. All three factors are essential. No two ca proceed without the third. It resembles a three-legge stool, which can stand only so long as all three legs ar sound and strong."

The strife so evident recently between labor and capi tal is laid in part by Mr. Constantine to the fact that th United States is a relatively young nation, both politicall and industrially. "Since the opening of the twentieth cen tury we have distinctly moved in rapid strides in th

ction of becoming an industrial country, until today are probably the leading industrial nation in the world. pointing out that since the turn of the century various s of legislation have been adopted partly by state and ly by federal laws, intended to improve or safeguard conditions under which labor is employed, Mr. Constine stated that much of management at the outset ed on such legislation as revolutionary and dangerous. t today there is not a manufacturer who doesn't realize legislation protects the employer's responsibility as l as the workmen. None do without it."

he existence of workmen's compensation laws and er types of legislation in older industrial countries for ng period prior to our own, plus the recent recogni- by American industrial leaders of the inevitability the growth of organized labor, has led our leaders to special attention to what has developed in Great tain. They have generally reached the conclusion that pattern there is the best available for study as a basis one to be developed here, "because it seems to result responsible and seasoned leadership," Mr. Constantine d.

In any human relationship it is essential to bear in nd the simple fact that the reactions of men, regardless color, of faith, or of economic condition, are substanlly the same. A person who is treated reasonably is ely to respond in a reasonable manner. A person ated with due respect returns respect." Thus Mr. Contine finds one of the most unfortunate aspects of the nagement-labor relationships to be the fact that the ponsible representatives generally find themselves sitg together only when an issue or a problem has arisen. e result is that when the two groups meet they are on ard against one another.

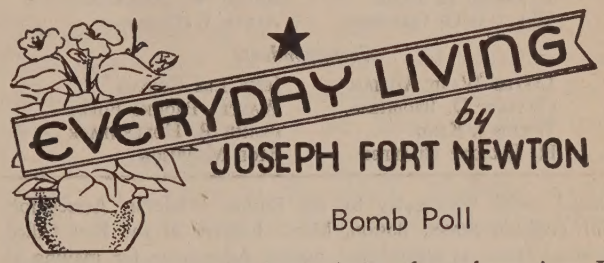
"Under such conditions neither side is relaxed or natural. th are in a protective attitude. This must be true when ey meet on issues where there is a clash of interests. the two parties met more often and frequently on ings where their interests are patently alike, there would velop an understanding between the two groups which ould be very helpful to both when they meet over a oblem."

To illustrate how this principle works out, Mr. Conantine recalled that, when the NRA was set up, almost variably the committees established by the industries evolve codes consisted entirely of management representives. Consequently, when the public hearing was held such a code the representatives of labor who were pres- t registered a variety of objections, many of which were und. "When these objections were incorporated into the de, they left a code less well-balanced than it would ave been if the suggestions had been originally included nd properly related to the other provisions.

"In a few cases only," Mr. Constantine continued, "of hich the hosiery industry was the first, the industry vited labor to select a committee of equal size to the dustrial committee to join together in a common effort evolve a code. By this process of cooperation, when the ode was submitted to a public hearing it was already ssured of the support of both parties. In our case it was nanagement who proposed and insisted that the code uthority should include representatives of labor. This rocedure resulted in the best enforcement possible, beause both sides were alert to promote the proper funcion of 'their' code."

Mr. Constantine finds that "it is still true" that there are as many different personalities as there are men. Each person, he believes, corporate or single, establishes his own "character" in the eyes of those with whom he deals. "This applies equally to trade associations and to labor unions. Some are good, some not so good; some barely pass inspection, and others are bad." To the extent that a person enjoys good character, he has a chance to invite a similarly good character from across the table.

An interesting sidelight on these practises is that Mr. Constantine is the son of a minister. It may be the reason he thinks and acts as he does.



Bomb Poll

Here is an item worth pondering for a long time. It made me stop, think, and wonder, when I first heard of it. Indeed, I am still wondering how our people would react and vote on the subject.

After the tragedy of Coventry, and it was clear that the Germans had decided to adopt a policy of indiscriminate bombing, blasting civilians along with "military objectives," the issue was made clear.

Then the question came up whether the British should retaliate in kind, and bomb German civilians. It was finally agreed, democratic fashion, to put the question to a vote before deciding it.

Two districts were selected—one which had been heavily bombed, and one which had not been bombed at all. The question was simple, clear, unconfused: Should German civilians be bombed in reprisal?

The district where no bombs had fallen voted, by an emphatic majority, to give bomb for bomb, to pay them back with interest. The district which had been bombed voted just the other way—not to bomb civilians.

The majority was unmistakable, albeit not overwhelming, against indiscriminate bombing. In other words, people who had suffered frightfully did not want to visit a like suffering upon their enemies.

That is to say, people climbed out of air-raid shelters, often to find their homes blasted to ruins,—sometimes to dig the dead bodies of their friends out of the debris,—and voted against bombing their enemies in the same way!

To me it was an amazing election; it made me walk softly for days when I heard it. The absence of hatred, to say nothing of vengeance, in the hearts of ordinary folk —even yet it moves me deeply.

No vindictive spirit—"eye for eye, tooth for tooth"—but only a profound pity, an unwillingness to be cruel to people who had been cruel to them—it was something to soften and purify the heart.

Not saints, but just ordinary, everyday people voted that way, remember! It seems incredible, but it was a fact hard for a cynic to explain. Yes, I believe in God, and that the good will prevail at last.

Armchair heroes are often ferocious, but people who have suffered are not so hard and hopeless of heart.

Zions Herald

[FOUNDED 1823]

L. O. HARTMAN, Editor and Manager

Special Contributors

ERNEST F. TITTLE
RAYMOND H. HUSE
WILLIAM G. CHANTER
JOSEPH FORT NEWTON
RALPH W. SOCKMAN
ALLEN E. CLAXTON

Correspondents

LESTER WARD AUMAN
CHARLES D. BRODHEAD
WILLIS J. KING
H. ELLIOTT CHAFFEE
JESSE LEE CORLEY
WALTER BROOKS FOLEY
FRANK R. HOLLENBACK
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Unsolicited manuscripts will not be paid for.

Two Books for Methodists

Among the flood of fresh publications now available for readers of religious literature, two are of particular interest to Methodists. Each moves in a field of its own, yet both are peculiarly complementary.

Dr. Ernest Fremont Tittle, pastor of the First Methodist Church in Evanston, Ill., offers us an interpretation of the Lord's Prayer.* Taken in its entirety, this volume is a successful endeavor to view contemporary life through the eyes of Jesus. It deals with certain ageless longings of the human spirit: what is the nature of the fundamental Reality of our world? what is that kingdom of heaven for which Christ bade His disciples pray? what is sin and how may we secure the forgiveness of the evil that we perpetrate?

The author has not neglected the scholarly sources which throw light upon his theme. But he is essentially a prophet who essays to speak with urgency and passion to a confused and mutilated society. He is determined to take Jesus seriously. Because of his zeal, he punctures the bubbles of ecclesiastical pride, social blindness, and economic complacency. The notes of personal religion and social evangelism are almost equally sounded. Here is an exposition to widen and strengthen every reader's thinking.

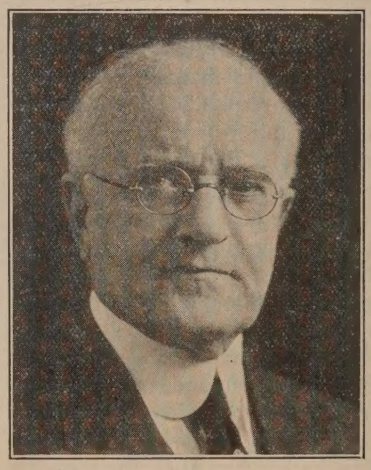
Altogether different in purpose and content, but equally significant for laymen, is "The Methodist Reader."† Following the Uniting Conference at Kansas City, a study was undertaken to determine the "objectives" of the new denomination. The conclusion of this analysis was to the effect that "the united church should do more for its members to help them understand the work of its boards and commissions; the history of American Methodism; the duties of bishops, district superintendents, and the cabinet; and the nature of the new program for men, women, and youth." To meet such a need, this "reader" has been prepared containing thirty-six short descriptions of the various officials, boards, commissions, agencies, and functions of the church. Each is written by an authority in the field discussed. The text as a whole is a remarkably clear picture of organizational machinery for Christian service. As a text for classes and institute groups, it is unsurpassed.

*THE LORD'S PRAYER. By Ernest Fremont Tittle. Abingdon-Cokesbury Press: New York, Nashville. Price, $1.

†THE METHODIST READER. Lester S. Ivins, Editor and Co-Author. The Methodist Publishing House. Price, 25 cents.

Preacher-Bishop

Widely and favorably known as one of Methodism's most eloquent preachers was Bishop Charles Bayard Mitchell, whose death, as noted in last week's HERALD, occurred on February 23 at his home in Pasadena, Cal. Bishop Mitchell, who had reached the age of eighty-four, was born in Allegheny City, Pa., the son of a Methodist minister. He was graduated from Allegheny College in 1879, received his master's degree in 1882, and that same year was ordained to the ministry of the Methodist Episcopal Church. After serving a number of prominent churches, including First Church, Cleveland, and St. James Church, Chicago, he was elected to the episcopacy in 1916 and sent to the St. Paul Area, which he served for eight years. In 1924 he was assigned to residence in Manila, and administered the work in the Philippines until his retirement in 1928.



THE LATE BISHOP C. B. MITCHELL

Bishop Mitchell was a delegate to three General Conferences, two Ecumenical Conferences, the World's Sunday School Convention at Zurich, and in 1927 was fraternal delegate to the General Conference of the Japan Methodist Church. During the spring and summer of 1919 he was special preacher for the Young Men's Christian Association to the American Expeditionary Force in France. He held a doctorate of philosophy from Allegheny, and also several honorary degrees. He was the author of three books.

Surviving him are a widow, the former Clara Aull, and two sisters, Mrs. J. E. Eckdall and Miss D. E. Mitchell, both of Emporia, Kan.

Funeral services, in charge of Bishop James C. Baker of the California Area, were held on Thursday, February 26.

WHAT ONE WOMAN IS DOING

t may be that future historians, when they come record the facts and interpret the significance of period in which we are now living, will reach the nclusion that it was a woman who saved civiliza- n from utter destruction.

For many years, discerning leaders in the Occident ve feared the Orient. So vivid was the picture of : "yellow peril," presaging a vast and devastating nflict between the East and the West, that to many nds it took on the aspects of an imminent threat. pan, China, India, were all to combine against the nglo-Saxon race. The United States and Great itain, and indeed all Europe, were to be overrun hordes of Asiatics. The nightmare of millions on millions, inexhaustible millions of fighting men om across the Pacific has for decades made the blood Americans and Europeans run cold with fear. From the purely human standpoint, the argu- ents for a world conflict between East and West ere arresting, particularly in view of the deep-seated ntagonisms between the white and colored races. ut, while the course of history frequently appears be determined by blind forces, we discover, in the st analysis, that it has been shaped by living person- ities. Again and again, some strong man or woman as, single-handed, upset all the careful calculations hard-headed prophets. Here is the great imponder- ble. A Person was born nineteen hundred years ago. he event completely changed the development of the uman race. Plato was born, and his birth marked an poch in man's thinking. Luther brought in a new ra of religious freedom. Lincoln radically modified e trend of events and sounded the death knell of uman slavery. Edison changed for all time the orld's habits of living. Here is the "x," the unpre- ictable factor in the unfoldment of the collective life f mankind.

On June 5, 1897, in Shanghai, China, a daughter vas born into the Soong family. They named her Mayling." She was a child of destiny. In the years o come, she was to bring deliverance to her people, perhaps to the whole world. She grew to girlhood n a Christian home, and in 1908 was sent to the United States by her Methodist-minister father, who had himself been educated in this country and whose one dream was China's liberation. Although too young to enter Wesleyan College, Macon, Georgia, where her sisters were students, by special arrange- ment she was allowed to stay on the campus. The class prophecy for her sister Eling, now Madame Kung Hsiang-hsi, on her graduation from this oldest chartered woman's college in the world read in part as follows: "Look at that flaming headline on the front page! Greatest Reforms in China that the World Has Ever Heard Of. The wife of the leader is the real power behind the throne." The prophecy for Eling came true to the letter in the life of her sister Mayling.

From Macon, Mayling went in 1913 to Wellesley College, graduating in the class of 1917. Back in China again after her graduation, she plunged into social work. In 1927 she was married to Chiang Kai-shek, but not until after her future husband had turned heaven and earth to persuade her Methodist mother to consent to the union. Madame Soong finally did agree after the Generalissimo had signified his willingness to become a Christian, to study the Bible, and to keep his mind open to the teachings of the faith.

There was real love, intense devotion to a common cause, and the spirit of true religion in the marriage. The Chiangs began to work together for the new China. When the Generalissimo was kidnaped by the rebels in Sian, Mayling took her life in her hands and went to him by airplane, finally effecting his release. Busy day and night speaking, visiting hospitals and orphanages, caring for wounded soldiers, advising her husband, proclaiming everywhere the principles of democracy, holding up the vision of the new China, Mayling Soong today is indeed the "power behind the throne" in her native land, and is shaping in remarkable fashion the future course of the whole Far East.

And now events and trends in the Orient are sharpening down to a clearness of outline which shows that the course of human freedom is not to be obstructed in Asia. The "yellow peril" myth has been exploded. The line of cleavage is not to be between the East and the West, but between freedom and slavery, between the democratic and the totalitarian idea. The aim too has changed. It is now, not a consolidated Asiatic domination over the world, but brotherhood and cooperation throughout the world. A woman's influence has frustrated the Japanese ambition. It would be difficult indeed to overestimate the significance of the recent visit of General and Madame Chiang Kai-shek to India and their conferences with Nehru and Gandhi. Strange, passing strange, is the fact that these four Orientals see eye to eye on the proposition that the new democratic world is to be built upon essentially Christian principles. And not only do they accept it in theory, they are busy right now implementing their convictions in terms of determined practical effort to achieve that lofty purpose.

There are some very important lessons to be learned from these current developments in the Orient. We

need to be reminded that God uses men and women in His effort to save mankind from their individual and collective sins. We need to learn over again the potency of ideas and ideals in the transformation of the whole course of history. Mayling Soong was brought up in a Christian atmosphere; her life in its early years was saturated with Bible teachings. In 1917 she was a member of the class in social ethics at Wellesley. Patiently the invalid professor, Ellen Case, who had to be wheeled into her classroom in a chair, discussed such themes as the relation of the individual to the state—the very heart of the whole issue which today has engulfed the world in bloody warfare. The future leader of China's millions also came under the influence of the radical Vida Scudder, and deeply pondered Mary Whiton Calkins's book "Persistent Problems of Philosophy." Yes, Mayling in her college days drank in the truth, was captured by the democratic ideal, and ever since those Wellesley years has been preaching and teaching it throughout the length and breadth of China.

We see in China's leader what one woman can do. The women of the world, with their sensitive insights, their zeal to conserve the higher values of life, their capacity for suffering and self-sacrifice, now have an opportunity seldom equaled in all the history of the race to take leadership for the salvation of the world. What are fashions, bridge parties, social clubs, compared with the chance to lift humanity out of its ignorance and sin to the lofty heights of godlikeness? What are wealth and pleasure when compared with the kingdom of love, justice, and peace?

It is said that a woman can make or break a man. History teaches that a woman can save or ruin a nation. Possibly the record of this present time may show to future generations that it was the influence of one Christian woman, and she a Chinese, that defeated the march of tyranny and paved the way for a new freedom for the whole human race.

Accurate

In the HERALD of February 18, there appeared an editorial note, entitled "Beer versus Milk," which has stimulated some queries respecting accuracy. The note was based on a news item with the date line "New York, February 10," which appeared in *The Christian Science Monitor,* a paper whose reliability with regard to facts we had never had occasion to question. Upon receipt of a number of letters of inquiry from subscribers who expressed doubt concerning the correctness of the editorial, we immediately got in touch with the city editor of the *Monitor,* who very courteously offered to secure additional information and accordingly telegraphed the paper's New York News Bureau to check up at once on the facts. We now have a copy of the letter from the News Bureau to the *Monitor.* It reads as follows:

> Here is the situation as outlined today by Deputy Rationing Administrator's office here:
>
> Any trucks delivering food or other goods to the ultimate consumer, including milk trucks and grocery trucks delivering to the housewife's door, have been ruled ineligible for new tires, by Washington. The argument is that persons can walk to their grocery.
>
> On the other hand, most trucks carrying wholesale merchandise to retail stores and not to the ultimate consumer can obtain certificates for new tires, including wholesale food trucks. Mr. Koch of the Rationing Office said he understood there had been some consideration given the question whether beer trucks should have tires, but it was decided to make them eligible. He thought this might have been decided on grounds of preserving morale.
>
> He made plain that these were the basic rules as laid down by Washington, being subject to occasional local exception and interpretation. He added that information as to basic reasoning behind the rulings would have to come from Washington.

The foregoing authentic information makes it clear that the HERALD's previous editorial was right.

A Layman Loyal and True

In the death of George A. Dunn, alumni secretary of Boston University, New England Methodism has lost a layman loyal and true. Mr. Dunn was a man of vision and force. As an official in the church at Gardner and an influential personality in the circles of general Methodism, as a trustee of Boston University and executive secretary of its alumni association, and a editor of *Bostonia,* he was ever alive to the higher values of life in education and religion, and alert to the call of human progress. In many ways he was a typical New Englander, respectful toward the sound traditions of Christianity and patriotism, straightforward and honest in his convictions and ready to express them when called upon to do so, generous and open-minded, stedfast in his friendships, enduring in all his undertakings. He will be greatly missed. On page 207 of this issue will be found a tribute to Mr. Dunn from the pen of one of his dearest friends, President Daniel L. Marsh of Boston University.

THE LATE GEORGE A. DUNN

Mr. Dunn died early Wednesday morning of last week at the New England Deaconess Hospital, following a shock with which he was suddenly stricken only a few hours before. Brief funeral services were held Friday afternoon in Robinson Chapel of Boston University School of Theology, President Marsh officiating. Burial was in Crystal Lake Cemetery, Gardner.

Things Which Cannot Be Shaken

Day-by-Day Devotions for the Lenten Season

by WILLIAM G. CHANTER

enty-second Day of Lent: March 11

D Matthew 21:28-32.

'his parable should be taken to heart by us who are ve in the church, for it was spoken to the leaders of synagogue. It is possible to be so completely engrossed he routine operation of a great religious system as to deaf to the call of God. The real work of the kingdom ever done by the complacent worshipers of the status o.

YER FOR THE DAY:

Enlarge our minds to grasp Thy thought,
Enlarge our hearts to work Thy plan,
Assured Thy purpose faileth not
To put Thy spirit into man!
God of the present age and hour,
Thrill us anew with holy power!

(William Stewart Gordon.)

wenty-third Day: March 12

AD Matthew 21:33-45.

What these respectable churchmen called wise conser- tism was murderous treason in the eyes of Jesus. In eory they acknowledged their responsibility to God, but practise they could hear as His no voice other than at of custom which, hallowed by time, had also become ofitable to them in prestige and even in wealth. They ere shocked and angered at the call to spiritual adven- re.

God is not dumb, that He should speak no more!
If thou hast wanderings in the wilderness
And findest not Sinai—'tis thy soul is poor!
There towers the mountain of the Voice no less,
Which whoso seeks shall find—but he who bends
Intent on manna still and mortal ends,
Sees it not—neither hears its thundered lore.

(James Russell Lowell.)

RAYER FOR THE DAY:

Give me an open heart and mind that in very truth I may erve Thee not as I will but as Thou wilt. Amen.

Twenty-fourth Day: March 13

Read Matthew 22:1-7.

These poor, these wretched men, excusing themselves rom greatness by their preoccupation with things which y that very preoccupation were twisted into a belittling ugliness. But dare we judge them? Have we not made excuses in our time?

At the devil's booth are all things sold,
Each ounce of dross costs its ounce of gold;
For a cap and bells our lives we pay,
Bubbles we buy with a whole soul's tasking:
'Tis heaven alone that is given away,
'Tis only God may be had for the asking.

(James Russell Lowell.)

Prayer for the Day:

Set me free, O God, from slavery to little things which thrust away Thy great gift of a place in Thy kingdom of love and truth. Amen.

Twenty-fifth Day: March 14

Read Matthew 22:8-14.

Not the class to which a man belongs determines his destiny. Privileges of birth and other circumstances do not save him, nor does the lack of privilege confer any special advantage. Each man decides his own fate as he accepts or rejects whatever call comes to him. For there is a wedding garment for him if only he will put it on.

The tissues of the life to be
We weave with colors all our own,
And in the field of destiny
We reap as we have sown.

(Whittier.)

Prayer for the Day:

Help me to see this day as a wedding garment given me by my King that I may wear it with joy in His presence. Amen.

Twenty-sixth Day: March 15

Read Matthew 25:1-13.

Surely this parable is for us who in sloth and slackness have let the lamps of life burn low so that now we grope in a horror of thick darkness. The word of the risen Christ is for all who have ears to hear: "Repent, and do the first works; or else I come to thee, and will move thy candlestick out of its place, except thou repent."

But what are heaven's alarms to hearts that cower
In wilful slumber, deepening every hour,
That draw their curtains closer round,
The nearer swells the trumpet's sound?
Lord, ere our trembling lamps sink down and die,
Touch us with chastening hand, and make us feel Thee nigh.

(Keble.)

Prayer for the Day:

Almighty God, give us grace that we may cast away the works of darkness, and put upon us the armor of light: through Jesus Christ, our Saviour. Amen.

Twenty-seventh Day: March 16

Read Matthew 25:14-30.

The wicked servant of this parable did nothing—his crime was slothfulness, a dull insensibility to the magnificence of the opportunity presented to him, a sluggish fear of adventure. In sharp contrast is the lot of the others, who simply by doing their obvious duty in the "few things" won empire over the "many things."

He who is silent is forgotten; he who abstains is taken at his word; he who does not advance falls back; he who stops is overwhelmed, distanced, crushed; he who ceases to grow greater be-

comes smaller, he who leaves off, gives up; the stationary condition is the beginning of the end.

(Amiel.)

PRAYER FOR THE DAY:

Give me to see the greatness of Thy calling as it comes in the daily round, that I may do the little things greatly, as becomes a servant of Thine. Amen.

Twenty-eighth Day: March 17

READ MATTHEW 25:31-46.

Here is another example of the sharp difference between Jesus' standards and ours. Many of those He rejected would certainly be honored as good citizens, self-supporting and self-respecting if just a bit lacking in warmth of sympathy. Those whom He called blessed, on the other hand, would hardly be rated as preeminently superior. If Jesus is right, what is to become of a world ruled by false ideas of value?

Where human lives are thronging
In toil and pain and sin,
While cloistered hearts are longing
To bring the Kingdom in,
O Christ, the Elder Brother
Of proud and beaten men,
When they have found each other,
Thy Kingdom will come then.

(Louis F. Benson.)

PRAYER FOR THE DAY:

Put into my heart this day the magic of Thy love, that I may not pass by Thee in Thy need, unknowing, not blessing and not blessed. Amen.

RELIGION AT CHANUTE FIELD

PVT. MALCOLM S. JOLLIFF

Religion, far from being a vanishing factor in American life, holds an important place high on the list of activities at Chanute Field in Illinois.

From an individual and personal standpoint as well as through organized services, the American soldier as exemplified by Chanute personnel has a sincerely reverent attitude toward religion. It is not uncommon to find men using leisure time in their barracks to read the Bible. One evening recently I noted three men so engaged in one small squad room. Thousands of copies of the Bible and the New Testament have been distributed on the post by the American Bible Society, the Gideon Bible Association, and the Pocket Testament League, through the Air Corps Testament League, chapels, Bible classes, and the Young Men's Christian Association.

Under the direction of Colonel E. L. Branham, one of the senior chaplains of the army, Chanute Field's religious activities have been planned carefully to provide services meeting the needs of all men on the field.

Each Sunday morning at the five chapels, regular services are conducted by members of the Chaplains' Corps, which at Chanute includes ten men. In addition, Sunday school and Bible classes, fellowship hours, chorus practises, and New Testament League meetings are held at the chapels.

Catholic masses and daily confessions and Episcopal services are held throughout the week. Jewish services are conducted on Friday evenings and Sunday mornings.

Concerning the chapels, 265 of which were erected at posts over the country last year, Colonel Branham said they have added vastly to the efficiency of the Chaplains' Corps. Built in the simple lines of colonial architecture, the chapels have attracted high praise from visiting civilians as well as from soldiers. Each seats about 300 men, is equipped with an electric organ and choir loft, and is so designed that it may be used for services of all faiths.

Chanute chaplains are from nine denominations. Two are Catholic, seven Protestant, and one Jewish.

Indicating the strong appeal activities of the chaplain's office have for men on the field are some figures from a recent report of Colonel Branham. During December, more than 25,000 men attended services on the post; during January, attendance topped 15,000. More than 3228 copies of the Bible and religious literature were distributed during December. In January, more than 10,000 copies of magazines and secular literature were distributed.

Recently at one of the field chapels, 15 denominations and 36 states were represented in the congregation at a Sunday morning service.

Three chaplains' centers are available for work of the army spiritual leaders in addition to the chapels. During January, 100 week-day classes in languages, mathematics, and vocational guidance were conducted in them.

There also were conducted 33 high-type recreational meetings in the past month attended by more than 5000 men. Total attendance at the centers during the month exceeded 20,000 men.

Three choirs, in addition to the field's Winged Chorus, held regular practises in the chapels.

Twice each week the chaplains meet for intensive study of problems in army procedure. They are constantly receiving calls to make patriotic lectures to civilian groups in near-by communities. In January, 11 such addresses were made to audiences totaling more than 1000 persons.

Usual ministerial duties also place demands on part of the time of these busy men. For example, during January members of the corps conducted eight weddings, nine baptisms, and one funeral.

Realizing the truth of the words "Man does not live by bread alone," the army is thus devoting much attention to filling spiritual requirements of the new thousands entering the service.

Life's Purpose

I love "standing and staring" so much—I am so absorbed by the spectacle of life and history—I believe so deeply that happiness in love is supreme among "the thousand felicities of life"—I feel so strongly the essential healthiness of the mighty gusto of Dickens—that it is to these writers, rather than to the specifically "teaching" ones, that I turn for light upon this question of life's purpose. And I learn from them that the glad acceptance and enjoyment of life is the beginning of true thinking about life. There is a sense—at least there are moods and moments—in which a man does not, and perhaps need not, think consciously about "purpose." A young man in love asks no questions as to the purpose of life—he only praises life and thanks God for it. A young man newly awakened to a passionate pity and indignation about the world, and passionately dedicating himself to the world's service, does not need to have the purpose of life explained to him before he starts to serve and fight: he knows what *his* purpose is, whatever gods or men may purpose for him.—E. H. J., in *The Christian World*, London.

Missions in a World at War

The Light Shines in the Darkness

RALPH E. DIFFENDORFER

A real revival of Christian life is going on today in ny countries of Europe and especially in those coun- s that are suffering most. Every evidence we have from rope indicates that more real evangelistic work is being ne in the countries where the church is under pressure n where it is not. Let me cite a few illustrations:

Today there are calls to the American Bible Society the printing and distribution of Scriptures in many guages—European, African, and Asiatic languages— ore calls than ever before in the history of the society.

Methodists in Sweden report that during the last year ere have been increases in church membership, in bap- ms, in Sunday school enrolment, and in giving for igious purposes—all despite the poverty of the people. vedish Methodists have three young men in preparation missionary service in Russia when the war ends.

From Finland, twice ravaged by war, with cities and wns destroyed, with churches ruined, Dr. Karl Hurtig rites that at the annual conference of Methodist church- en "the reports were better than ever before." Funds ve been received to pay the pastors in full, and moneys ve been collected to support the Finnish missionaries rving in Rhodesia and Sumatra.

From Poland, Rev. G. P. Warfield reports that church tendance is growing, that Methodist membership has creased by 69 during the year, that two young men ve been admitted into the Methodist ministry, and that vo new congregations, with a total membership of 560 ersons, have been organized.

Superintendent J. P. Bartak, head of the Methodist urches in the Protectorate of Bohemia and Moravia, tells s of record attendance at churches, of an enthusiastic lly of young people, and of an increase in pastors' sal- ries throughout the Conference.

Methodist churches in Belgium are doing a worthy ork of human relief amid the sorrows and miseries of hat great nation. Rev. William Thomas says that, despite e conditions of hardship everywhere, there are in the hurches many conversions, reconversions, good church nd Sunday school attendance, and a remarkable liberality. I never felt God's hand as now among our people," he ays. "We celebrated Christmas everywhere with fervor nd gratefulness."

Rev. Edmund Chambers, an American Methodist mis- ionary to Poland who is in a prison camp in Germany ecause he is a British subject, has been made chaplain o his fellow English prisoners. In a recent letter from the rison camp he wrote me, "I have been given a great wel- come by the prisoners. We have among them some can- didates for church membership. I feel I am now doing the work I was called to do."

The Methodist Church has now three missionaries in Poland, in addition to Dr. Chambers; two in Free France, three in Bulgaria, three in Bohemia and Moravia, two in England, and two in Belgium.

Japan's Christians Live But Suffer

The Christian church in Japan did not die with the Japanese declaration of war upon the United States. While the Christian church in Japan is withdrawn behind the iron curtain, there is every reason to believe that the situation as it was before December 7 pertains today.

Christianity, along with Buddhism and Shintoism, is recognized by the Government in Japan. The new united Christian church was registered with the Government in November, and is still registered. The Christian high schools, colleges, and universities have the largest attendance in their history. They are all under Japanese leadership and Japanese boards of trustees. The united Church of Christ in Japan includes all Protestant denominations except two. The Methodist bishop, Dr. Yoshimune Abe, is the chairman of its executive committee. There is every reason to believe that the Japanese Christians are suffering from this war as are the rest of us.

A leading Japanese churchman, writing to me recently, said, "Now is the time to guard the precious bond of Christian fellowship by mutual trust and discernment, and to keep open the line of spiritual communication by vigilant prayer and hope."

Five missionaries of The Methodist Church are still in Japan. Of the active Methodist missionaries who were withdrawn before the war broke out, one is in the Philippines, seven are in Latin America, five in India, one in Africa, and thirty are with Japanese and Korean churches in Hawaii and the mainland of the United States. The Japanese and Korean Christians are still carrying on churches, schools, and other Christian agencies.

Methodism in the War Zones

In the active war zones—the Philippines, Malaya, China, and Burma—the scene is shifting constantly. A few missionaries have gone from Occupied China to Free China, there to take up their work anew among the millions who have migrated into the West. All others in those countries have remained at their tasks. Some, particularly in China and the Philippines, have certainly been detained by the Japanese conquerors. In the Philippine Islands, all the work of The Methodist Church has been on Luzon Island, where most of the fighting has been. There are flourishing churches in Manila and in every provincial and coastal town through which the Japanese have gained entry. A church of nearly 100,000 Methodists is in this territory now mostly in Japanese hands.

Some of the finest Christian work in any field is that of The Methodist Church in the Malay Peninsula, with great churches and schools serving Chinese, Indians, and Malays. From Penang to Singapore, there is hardly a town or city through which the Japanese have pressed their way, where there are not large and flourishing Methodist churches and schools; these are self-supporting and built out of local resources. The Methodist Church in Malaya trebled in membership in the last sixteen years, and during the same period the number of church buildings doubled, and the number of school pupils doubled.

One of the greatest challenges and opportunities that come to the Christian church anywhere in the world today is that in Free China, the China west of the mountains

(Continued on page 205)

The Problem of the Federated Church

An Examination into the Philosophy of Federation

RICHARD D. LEONARD

There is a good deal of talk in denominational circles about the "problem" or "nuisance" of federated churches. They upset denominational applecarts. Especially in regions like northern New England where there are a large number of federated churches, they present problems of pastoral appointments, financial uncertainty, and interfere with carrying out denominational programs involving groups of churches. However, an analysis of actual facts reveals that this feeling of antipathy against federated churches is based on an unwarranted generalization. The actual facts are that some federated churches present obstacles, and some do not. Some cooperate with denominational programs, and some do not. And whether a given federated church cooperates or not is determined by its own theory of itself.

The schemes whereby two or more denominational churches in a community come together into a federation differ as widely as communities. But whether the provisions of the articles of federation are one thing or another, good or bad, the principle of their getting together is both Christian and sound. Many types of community problems are solved by federation. That many such churches are not successful is a reflection on the attitudes of the people concerned and not on the principle of federation.

Here, however, I do not wish to consider the local aspects of federated churches except as they have bearing on the relations of the churches to the denominations involved and to the church world at large. These relations depend almost entirely on the theory by which each church regards itself. Not very much has been written about the theory of federation, and thinking along this line is not very clear cut; but, making allowances for various shades of expressed opinion and from actual practises of federated churches, it would seem that all the churches may be grouped under two contrasting theories. Some of them follow the policy of soft-pedaling denominational interests and do not cooperate in denominational programs. One may deduce from this what might be called the non-denominational or union theory of federation. Another group of churches follows the opposite policy of cooperating at every possible point with denominational programs. This theory may be called the interdenominational or marital theory. That some federated churches are inconsistent or partially cooperative would seem to indicate that these have not clearly thought out any theory of federation.

The non-denominational or union theory sounds attractive in a day when it is fashionable to look upon denominations as all alike anyway and mostly the work of the devil. This prevailing attitude has led many federated churches to seek to build an entirely new church without any denominational references. Everything having to do with any one of the constituent denominations is carefully passed over under the plea of neutrality, and some of these churches are actually taking new members into a new "United Church" roll of members. The object is to wean the people away from loyalty to Congregationalism or Methodism, or whatever the denominations in the federation may be, and in time have no loyalty other than to the local community church.

But the question can seriously be asked, What is this United Church? When loyalty has been turned away from Congregationalism or Methodism, has it been turned to something comparable? After the elements that made the union or federation have disappeared, of what then is it a union? It is certainly laudable to build a broad spirit of fellowship between members of different denominations, but what occurs when there are no denominations left to be broad about or have fellowship between? From what source will the non-denominational community church receive the lifeblood necessary to prevent it from becoming merely the creature of the community in which it is located, simply one of its social institutions? Or is such a church actually nothing more than another denomination all by itself? Or is it nothing but a congregational church out of fellowship with the Congregational denomination? These and other pertinent questions are still awaiting more clear-cut answers than they have hitherto received.

On the other hand, there is what we have called the interdenominational theory, which can readily be called the marital theory because the analogy is fairly exact. What happens when a man and woman marry? Actually, each remains what he or she is. In fact, masculinity and femininity are both accentuated. If this were not true, the marriage would fail. The basis of marriage is a permanent arrangement of fellowship and joint activity and cooperation in the larger endeavors and policies, while at the same time each partner retains, so far as is consistent with the marriage arrangement, the interests peculiar to his or her sex. There is no union or abolishment of personalities to give place to a third something-or-other that is vaguely called a "united personality." True, this sometimes occurs in part, but it is not healthy.

The marriage principle can be applied to the union of two churches. Selecting a Congregational and a Methodist church as an example, let us say that each comes into the "marriage" with love, resolved to work with the other in all things for the common good, but at the same time each determines to remain as Congregational and as Methodist as possible to the end that the united effort and life may be doubly enriched, and constantly so as the years go by, so that the federation may be permanent and growing. In such a situation, one has a reason for being a Congregationalist because the federation can profit greatly by what Congregationalism can contribute—its broadness, culture, dignity, intellectual integrity, and so on. Methodist members of the federation are fortunate to be able to have contact with these fine qualities. There might also be room for Congregational "correctness" to be tempered by a bit of Methodist "enthusiasm."

From the point of view of this theory, the "federated church" actually does not exist. There is no real change other than that two independent groups are working together perpetually under an agreement to do so. Speaking of it as a federated or united "church" is only a con-

ience. Strictly speaking, it should be plural. This does mean that a double program must be operated, but the program is inclusive of denominational programs ner than exclusive of them. Local organizations are on organizations and have to have a united program, this in no way excludes participation in respective ove the church" denominational activities. For example, thodist young people in a federated church may be ouraged to participate in subdistrict work of the Methst Youth Fellowship to the end that they themselves, ead of being disfranchised from the Methodist youth vement by reason of happening to be in a federated urch, may have the chance to be elected to subdistrict, trict, or even national offices. And the united youth gram of the federated church is the gainer from conts with the Methodist Youth Fellowship without forlly being a local unit of it. By keeping alive and delibtely encouraging all the denominational loyalties and ntacts possible, such a federated church is guaranteed onstant stream of inspiration in a double line from the in stream of American Protestantism that leads to conint enrichment of itself and perpetuation of its union in true sense. It is saved from becoming an orphan in a rld of denominations, or a branch cut from a tree. Furermore, such churches are assets rather than liabilities denominations, and present no "problem."

Another factor that contributes to the understanding of theory of the federated church is that, broadly speakg, each denomination has its own special view. With ceptions, of course, Congregationalists tend toward the n-denominational union theory while most others tend ward the opposite theory. This is no accident. In many spects, Congregationalism is the common denominator American Protestantism. Historically, it is the nearest an American church, being the church of the Puritans d closely affiliated both in spirit and in cooperation with e Presbyterian Church, which is said to have originated ur form of national government. Its absence of creedal nsiderations and its theory of the church and form of urch government make the Congregational denominaon the most American of any in the philosophical sense. fact, the philosophy of the church and of church govnment called congregationalism should be separated om the Congregational denomination, for in this sense e Baptists, Disciples, and others are congregational. A ill further consideration is that, strictly speaking, there no such thing as "The Congregational Church," for it is nsidered to be merely a voluntary fellowship of indidual churches.

For these reasons, it is easy to see why those imbued ith the congregational tradition tend to follow the union eory in regard to federated churches. Any plan of fedration possible in America must be congregational. No ther plan of church government would be accepted in e country in which the congregational tradition has etermined our political philosophy and forms of demoratic procedure. Since congregationalism is much more an a denomination, being a philosophy, it is understandble why the union theory is congenial. From the conregational point of view, connection with a denominaion is a minor matter, one of convenience only.

On the other hand, while Baptists, Disciples, and others hare in the congregational tradition, each has some speial belief or practise which makes it tend to keep denomnational ties in close fellowship. Others, such as Presbyterians and Methodists, have an entirely different idea of a denomination, vaguely called "connectionalism." In theory, connection with a denomination in no way determines the validity of a local church from the congregational point of view, but there cannot possibly be a Presbyterian church apart from belonging to a Presbytery, or a Methodist church not subject to an Annual Conference. Severance from a Conference immediately changes the church from Methodist to congregational, a view difficult for congregationalists to understand. Severance of a Methodist element in a federation from the denomination immediately abolishes the Methodist element. This is the very basic nature of Methodism. For these reasons, Methodists tend toward the interdenominational theory.

A possible solution to the "problem" of federated churches might be for denominational officials to induce each federated church to think through its theory of itself and come to a definite decision once for all. Those which decide to be non-denominational community churches can be written off the books to the extent that financial support and cooperation in denominational programs will not be expected. Those that choose to be interdenominational and to cooperate with the constituent denominations will present no problem. The difficulty presented by alternating pastorates is not insuperable. As many federated churches as possible can be induced to decide upon one of the denominations for permanent pastoral leadership. In order that the remaining ones may not present a problem, arrangements might be made to enable a minister to serve one pastorate, after leaving a federated church, within the denomination of the one who takes his place, without any loss of standing or pension rating in his own.

In any case, the federation principle ought to be recognized as a practical solution for certain types of community problems, and not written off as a "problem" or a "nuisance," with consequent implied or actual demerits on a minister serving such churches. After all, it is hardly unchristian for two religious groups to get together in a cooperative working arrangement.

Missions in a World at War

(Continued from page 203)

that Japan has not dared invade with soldiers. Hundreds of thousands of refugees from eastern and northern China —the invaded or occupied China—have fled to this hitherto practically unknown part of China. For the most part they have been the better-educated groups and the peoples better off economically. They have taken with them what they could—but in most cases practically nothing. Whole colleges of the North and East have moved faculties and students into these provinces of which Chengtu and Chungking are the centers.

This greatest of modern migrations has greatly changed the life of the West. It has given an electric quality to life, and it has made many problems in every realm of human interest and endeavor. For the most part these people are friendly to Christianity, to its services, to modern education, and they have broken from the old social ties that have kept them conservative through long centuries. Here are indeed "open doors" of every kind for the Christian church. And in the years ahead we must move in and greatly strengthen our services to these eager millions. Fortunately, Methodism has churches and colleges and hospitals in the two major cities of the West, but these must be greatly increased in numbers in the near future. It is an opportunity for service that comes but once in a century.

The New Archbishop of Canterbury

William Temple Succeeds Cosmo Gordon Lang as Primate of All England

For the first time in English history, the son of an Archbishop of Canterbury is to be enthroned in the chair of St. Augustine.

Most Rev. William Temple, who succeeds Dr. Cosmo Gordon Lang as the ninety-eighth Archbishop of Canterbury and Primate of All England, was born in episcopal purple sixty years ago when his father was Bishop of Exeter. Lambeth Palace, the medieval London home of the Archbishop, now partially destroyed by bombing, was the home of his youth; and for a while he served his father's successor, Dr. Randall Davidson, as chaplain.

Tradition and training and his own great gifts long marked out Temple for the highest place in the church. For the last twenty years—since he was consecrated Bishop of Manchester—he has been acquiring almost world-wide renown. There is no part of the Anglican communion where he is not known as the foremost thinker and a forceful leader.

In his new office he will be the center of unity of a communion whose members are in both hemispheres and which is closely linked to the great Orthodox Church of the East. All bishops of the American Episcopal Church are members of the Lambeth Conference, which meets decennially under the presidency of the Archbishop.

Although Temple was not ordained until five years beyond the usual, and canonical, age of twenty-three, no one supposed that the brilliant young don of Queen's College, Oxford, to whose lectures on philosophy the undergraduates flocked, would long be held by university life.

Before he was thirty, he was headmaster of Repton, one of England's great boarding-schools; and then—four years later—became rector of the famous and fashionable London church, St. James's, Piccadilly. While he was there, it was announced that the King had approved his appointment as a canon of Westminster, one of the most desirable posts that the Church of England has to offer. But the announcement was canceled in a few days, since it was discovered that the young priest had not been in holy orders for the period of seven years required by the Abbey statute. However, a vacancy occurred a few years later and Temple was duly appointed.

By this time he had become leader of what was called the Life and Liberty movement—which aimed at a sweeping measure of reform, giving the church power to deal with ecclesiastical legislation to which Parliament had long been unable to allot the necessary time. Temple conducted a whirlwind campaign based on a report of the Archbishop's Commission on relations between church and state which had just been published.

He won over the cautious Archbishop Davidson and many leading laymen. The enabling bill was passed by both Houses of Parliament, and in 1920 the National Assembly of the Church of England met for the first time with the power to pass measures to all stages, requiring only a simple motion of Parliament before receiving royal assent and becoming statutory enactments.

Now, after a little more than twenty years, Temple is chairman of the Church Assembly, for the creation of which he more than anyone else is responsible. As a chairman he excels. He is unsurpassed in the ability to sum up debates or conferences extending over many days, such as that held last year at Malvern.

At the Malvern Conference, which he called, speakers were chosen from left-wing social and political opinion and its conclusions were widely discussed, particularly regarding the right and duty of the church to exercise political responsibility.

For some years Temple was a subscribing member of the Labor Party. He holds strongly that the Christian citizen should take part in the political arena and strive to confirm and practise Christian principles in the realm of politics and economics.

In the widely read Penguin Book series, Temple last week contributed one on "Christianity and Social Order" wherein he sets out six propositions for definite action for more Christian order in society. Briefly, these are:

First, every child should find itself a member of a family housed with decency and dignity.

Secondly, children should have an opportunity for education up to years of maturity so planned as to allow for their peculiar aptitudes and to make possible their full development. This education should throughout be inspired by a faith in God and find focus in worship.

Thirdly, every citizen should be secure in possessing such income as should enable him to make a home and bring up children properly.

Fourthly, he should have a voice in the conduct of a business or industry that is carried on by means of his labor.

Fifthly, he should have sufficient leisure with two days rest in seven and an annual holiday with pay.

Sixthly, he should have assured liberty in forms and freedom of worship, speech, assembly, and association for a special purpose.

Temple is a fine preacher. His voice is powerful and sonorous. He has a loud and infectious laugh, and he laughs easily. He is portly in build, and has a Pickwickian countenance and great gusto.

He has visited the United States on several occasions, and his directness and simplicity have made him very popular in American ecclesiastical circles.

——During the past year the cost of living has increased rapidly and there is every indication that it will continue to increase during the year to come. War has always meant high prices and high taxes, and this war is a particularly expensive one. So far, price-control regulations have had little effect and there seem no likelihood that anything like a price ceiling will be reached in the near future. Estimates of the increase in cost of living during the past year range all the way from 6 per cent to 1[illegible] per cent or more and it is likely that the increase will reach something like 20 per cent before the end of 1942. While defense workers are receiving high wages and wage earners and executives are generally earning more than they were a year ago, clergy salaries, for the most part, remain fixed. The purchasing value of money has declined materially as the cost of living increased, and to compensate for it clergy salaries ought to be increased somewhere from 10 per cent to 20 per cent.—*The Living Church.*

George A. Dunn—A Tribute

Daniel L. Marsh, President of Boston University

[Written for the March issue of *Bostonia*]

he death of George A. Dunn is a hard upon Boston University. Those who v him well agree that, among the four- thousand living alumni of the univer- not one was more loyal to the univer- or more wholly consecrated to its ad- cement than George Dunn. He was born Gardner, Massachusetts, on January 23, 8", and died in Boston on February 25, 2. Within that span of life he packed e of useful activity and zestful living n could be measured in terms of seventy- years.

He was graduated from Boston University lege of Liberal Arts in the class of 1889. ile in college he became acquainted with na Warren, the vivacious daughter of liam Fairfield Warren, the first president Boston University. After graduation they re married, and to their marriage were n one daughter, Winifred (Mrs. Richard Warren of Devon, Pa.), and two sons, n A. (of Wellesley Hills) and William (of Saxtons River, Vt.). Theirs was a py family life, in which they found their efest joys in each other's interest and iety. He is survived by his wife and chil- n, and by five grandchildren. For many rs Mr. Dunn was head of the John A. nn Company at Gardner, Massachusetts. e was always interested in the affairs of community, a pillar of the Methodist urch to which he belonged, and from first last a faithful alumnus of Boston Uni- rsity.

Mr. Dunn was elected a trustee of Boston iversity in 1910, and he continued a stee until the hour of his death. He was ade a member of the executive committee the trustees in 1911, and was still a mem- r of that important committee at the end his useful life, serving also as secretary the committee for the last four years. me twelve years ago, when he retired m active business in the industrial and mmercial world, he accepted the invita- n of the president of Boston University identify himself with the forward move- ent of this institution of his love. He mani- sted such intelligent devotion and such ise leadership that it was the most natural ing in the world to elevate him to the ecutive secretaryship of the Alumni Asso- ation when that position became open at critical time in the association's formative eriod.

For these past eight years he has been the ver vigilant and diligent executive leader of e alumni of Boston University. It is beyond uman power to measure or chart the ser- ice he has rendered. He appeared never to row weary in well-doing. He never lost is sense of mission. His zeal never flagged. His loyalty was never alloyed.

He rendered many other forms of service o and through the university. As alumni ecretary he was also editor of *Bostonia*. have heard many competent critics through- out the land pronounce *Bostonia* the best- edited alumni magazine in America. Mr. Dunn was also chairman of the university's Housing Committee since its formation seven years ago. He led the committee in the solution of many problems which the new housing program naturally brought to the university. A year ago I felt it desirable, in the light of the conditions confronting educational institutions because of the war situation, to appoint a Committee on School and College Relations, which has had to do with one of the most important phases of our work during the past twelve months. I asked Mr. Dunn to take the chairmanship of that important committee. He has given to it a dynamic leadership characterized by wisdom, foresight, and undiscourageable progressiveness.

Among Mr. Dunn's most evident characteristics must be mentioned the following.

Forcefulness distinguished him from the common crowd. There was nothing of the *laissez-faire* about George Dunn. He lived life with gusto. He met every difficult situation with resolution. He was vital. Thus he was full of the spirit of adventure and the daring of enterprise.

Humility, according to Ruskin, is "the first test of a truly great man." By that measurement George Dunn was truly great. He was modest, even to the point of self-effacement. But he was not afflicted with mock modesty and inverted pride, which certain small souls affect, and therefore he never felt any inhibitions against extolling the virtues of his friends or the wonderful serviceableness of his university.

Loyalty was Mr. Dunn's preeminent trait. He would defend his friends and his university from attack anywhere, by anybody, on any ground, at any time. Loyalty is a bedrock virtue. George Dunn had it!

Courage is an essential element in all the virtues, and George Dunn was courageous. He had a Puritan's sense of duty. What he believed was right he would stand for, as the Frenchmen say, *"jusqu'au bout!"*—that is, "to the very end." He was "loyal to the royal within."

Optimism was contagious in Mr. Dunn. He was impatient with pessimism. He would plead for courage and hopefulness. He could see possibilities of "making history" for the university in every situation. He was unfeignedly cheerful. He radiated enthusiasm. There was something of exuberance in his very nature.

Intellectual pursuits always captured Mr. Dunn's sympathy and interest. For a man who had spent a large part of his active life in the hurly-burly business world, he was strikingly erudite. When a new proposal was sprung upon him, he had a habit of saying, "Let me think a minute!" It was not merely a saying with him: he really did *think*. He was an omnivorous reader. He was particularly fond of good English, being delicately sensitive to tone-color of words, the meaning of words by the sound and value of their syllables. He had an especial fondness for sonorous words and phrases. He liked to hear and to read aloud elegant English where the slow change in vowel quality produces a feeling in one like looking at that part of a picture where the shade gradually blends with the light. I had luncheon with Mr. Dunn on the day of his death. During the luncheon he spoke in a complimentary way about my Lincoln's Day address which I had delivered to the Middlesex Club and which address he had requested for this issue of *Bostonia*. He expressed special pleasure in the closing paragraph of the address, and then said that it reminded him of a Scriptural passage in German which he had memorized while he was a college student at Boston University, and then repeated with impressive tones the following from Revelation 2:7: *"Wer überwindet, dem will ich zu essen geben von dem Holz des Lebens, das im Paradies Gottes ist."* ("To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God.")

Religion was real to George Dunn. His vigorous speech not infrequently concealed from the casual acquaintance his deep reverence and his truly devout spirit. He believed in prayer. He had an unquestioning faith in the overruling goodness of God. After his death a paper containing a prayer was found in his billfold. A memorandum on the paper stated that the copy of the prayer had been furnished him by the ship's doctor who conducted the service on the S. S. "Majestic," March 26, 1923. Thus for nineteen years George Dunn has carried with him day after day the following beautiful prayer:

> O Lord, support us all the day long of this troubled life—until the shadows lengthen and the evening comes, and the busy world is hushed and the fever of life is over, and our work on earth is done.
>
> Then of Thy great mercy grant us a safe and holy rest and peace at last through Jesus Christ our Lord. Amen.

Dear friend! How we shall miss him! God raise up for Boston University other friends to take his place, and who will be equally interested in seeing the realization of the ideal development of Boston University on its new campus. Everything around Boston University will remind us of George Dunn. Once, in a baccalaurate sermon, I had quoted this Scriptural phrase: "the city. . . whose builder and maker is God." He afterward referred to it, telling of his delight in the majestic sound of the words. He has now himself entered into that city "whose builder and maker is God."

Make Theology Popular

Is it possible to make theology popular? Certainly not while it continues to be written in abstruse language and filled with abstract ideas. What the people need just now to help them clarify their religious thinking is a kind of theological interpreter who can state profound things in simple forms. The so-called "Apostles' Creed" was originally issued by the Christian church to clarify the muddled condition that learned men had made of theological thinking. It is generally regarded as a statement in defense of the faith, but actually it was a positive statement for simple believers. In the last analysis, the Christian faith is not something which can be always demonstrated by irrefragable logic. But it must be defined in understandable terms.—*The Watchman-Examiner*.

Rev. Robert M. Pierce, pastor of Parkway Methodist Church, Milton, will preach the baccalaureate sermon at Tilton Junior College, Tilton, N. H., on Sunday morning, May 24, in celebration of the thirty-fifth anniversary of his graduation from Tilton School.

Rev. H. M. Whaling, Jr., has been elected editor and business manager of *The Southwestern Advocate* of Dallas, Tex., organ of the Texas, New Mexico, and Oklahoma Annual Conferences. Dr. Whaling comes to the editorial chair with the knowledge and experience gained in thirty years of ministerial and educational service in Texas. Besides serving in the pastorate of influential churches, he has been professor of church history in Southern Methodist University, vice-president of that university, and for the last five years district superintendent of the Houston District.

In the death of Mrs. Thomas Hart, which occurred on Sunday, February 22, the Methodist Church of Mapleville, R. I., has lost a faithful member and a loyal servant. Mrs. Hart joined the church on December 4, 1904, under the ministry of E. S. Hammond. For thirty-seven years, until her last illness came upon her last October, she gave of her time, money, and energy unselfishly for the work of the church. She was treasurer of the Ladies' Social Circle until September, 1941, a member of the board of trustees of the church, a member of the finance committee, chairman of the pastoral relations committee, and reserve lay member of the Annual Conference. Funeral services were held on Wednesday, February 25, at Latham's Funeral Home in Greenville, R. I., in charge of her pastor, Rev. Meredith F. Eller, assisted by a former pastor, Rev. Samuel F. Maine, now of Westport Point, Mass.

When Rev. R. Emory Beetham arrived in Florida some weks ago, he found that his brother John, who since retiring as a railroad auditor had spent his winters in St. Petersburg, was seriously ill with bulbar paralysis, for which there is no remedy. Mr. Beetham was taken to the hospital, where he died February 14. A service was held in St. Petersburg, followed by cremation. The ashes were sent to Cleveland, where Mr. Beetham's older son lives and where he himself made his headquarters during the summer months. Mr. Beetham was Dr. Beetham's oldest brother and the second one to go since last November. Dr. and Mrs. Beetham are located for the present at 701 Seventh Street, South, St. Petersburg.

The many New England friends of Rev. John R. Cheney will be interested to learn that he has gone from the superintendency of the Akron District, North-East Ohio Conference, to the pastorate of First Methodist Church, Akron. He succeeds Rev. F. Howard Callahan, whose appointment to the Church of St. Paul and St. Andrew in New York City was announced in a recent issue of the HERALD. Dr. Cheney is a native of Malden, a graduate of Boston University School of Theology, class of 1924, and also obtained his doctorate of philosophy at Boston University.

A son, John Stephen, was born to Rev. and Mrs. J. Tremayne Copplestone of Grace Methodist Church, Keene, N. H., on February 25. The child is named for his grandfathers, the late Rev. John R. Copplestone, who was superintendent of the Southern District of the New Hampshire Conference at the time of his death, and the late Stephen J. Dauphinee.

Rev. J. N. R. Score, pastor of First Methodist Church, Fort Worth, Tex., will succeed Rev. John W. Bergin as president of Southwestern University, Georgetown, Tex. Dr. Bergin, who has held the office since 1935, made known to the trustees in November his desire to retire. Dr. Score will assume his new duties about June 1.

Rev. J. Wesley Oborn, long-time evangelist, has recently lost his wife, Georgianna Oborn. Mrs. Oborn, who was seventy-two years old, died at the home of her daughter, Mrs. R. S. Doty, in Pendleton, Ind. She leaves, besides her husband and daughter, two sons, Rev. Howard B. Oborn, pastor of First Methodist Church, Paris, Ill., and Dr. George T. Oborn, professor in Taylor University, Upland, Ind.

Rev. Walton E. Cole, minister of the Second Church in Boston, is delivering the Minns Lectures for 1942 on six Wednesday evenings, February 25 through April 1, at eight o'clock, in the Edward Everett Hale Chapel of the First Church in Boston, corner of Berkeley and Marlborough streets. His subject is "Realistic Courage." These lectures are open to the public without admission charge.

Rt. Rev. Cyril Forster Garbett, Bishop of Winchester, became the Archbishop of York on February 22, succeeding Most Rev. William Temple, who is now the Archbishop of Canterbury. A bachelor of sixty-eight, the new Archbishop of York has established a reputation for being a hard and conscientious worker with the heart and zeal of a devoted parish priest. In the House of Lords he has been active in support of moderate social reforms.

Rev. Edward Laird Mills, research editor of *The Christian Advocate,* has suffered a bereavement in the death of his wife, Alberta May Mills, which occurred on February 3 in Palo Alto, Cal. Dr. Mills and his son Douglas were with Mrs. Mills when the end came. The other son, Forrest, was on his way home from Lake Field, at Phœnix, Ariz., where he is stationed. Services were held at Palo Alto and also at Helena, Mont., the place of interment.

Rev. George Booth Owen has resigned the pastorate of the Federated Church at Bellows Falls, Vt., to become a chaplain in the United States Navy.

Martha M. Berry, founder of the Berry Schools at Mount Berry, Ga., for Southern mountain children, died on Friday of last week in Atlanta, Ga., at the age of seventy-five. Her philanthropic accomplishments had brought her wide recognition, including numerous honorary degrees and the Theodore Roosevelt Memorial Association Medal for distinguished service to the nation.

Word has just come of the death of Rev. John W. Hancher of Washington, D. C., on February 19 in Portland, Ore., where he had gone, we understand, to attend the funeral of his son-in-law. Besides serving in the pastorate, Dr. Hancher spent six years as president of Iowa Wesleyan College and later was connected for eight years with the Board of Education of the Methodist Episcopal Church, as assistant secretary and afterward as associate secretary. Since 1920 he had been a counselor first in finance and then in philanthropy.

Rev. and Mrs. William R. Leslie of St. Mark's Methodist Church, Brookline, were in St. Petersburg, Fla., over the last week-end for the golden wedding anniversary of Mrs. Leslie's parents, Mr. and Mrs. E. D. Rutenber, which was celebrated on Monday of this week. The Leslies expect to be home again Saturday.

Rev. Ralph W. Sockman, minister of Christ Methodist Church, New York City, will deliver the Fondren Lectures next year during Ministers' Week at Southern Methodist University, Dallas, Tex.

At the recent annual meeting of the International Council of Religious Education, Dr. Edward W. Blakeman, counselor in religious education at the University of Michigan, was elected chairman of the Research Section for a two-year term. He succeeds Dr. Samuel L. Hamilton, professor of education and chairman of the department of religious education in New York University.

Rev. and Mrs. Laurence W. C. Emig of Melrose have announced the engagement of their daughter, Miss Barbara Ruth Emig, to James Bradford Rendle, Jr., son of Mr. and Mrs. James B. Rendle of Malden. Miss Emig was graduated from DePauw University. Mr. Rendle is an alumnus of Ohio Wesleyan University.

Rev. William Patton of London, general secretary of the Provisional Committee of the World Council of Churches, arrived in New York week before last by Clipper to engage in a preaching mission under the auspices of the Federal Council of the Churches of Christ in America. Dr. Patton has been secretary of the International Missionary Council since 1927.

Rev. Amos A. Thornburg, pastor of Mathewson Street Methodist Church, Providence, R. I., is the delegate of the Rhode Island Council of Churches to the National

With Our Writers

DOROTHY LOUISE (Mrs. William O.) THOMAS, Oswego, N. Y.; a preacher's wife with poetic ability.

GUY EMERY SHIPLER, JR., New York City; news editor of *The Churchman.*

RALPH E. DIFFENDORFER, New York City; executive secretary of the Division of Foreign Missions, Board of Missions and Church Extension.

RICHARD D. LEONARD, Weston, Vt.; minister of the Methodist Church.

RALPH STOODY, New York City; director of Methodist Information.

Conference on the Churches and a and Durable Peace, which is being held week in Delaware, Ohio. Dr. Thornburg to return home by way of Syracuse, ., to keep an annual speaking engage- at the Syracuse University Chapel.

v. Leslie C. Sarah of Congo Belge, a, and Miss Ellen M. Studley, principal he Union Bible School, Peking, China, missionaries under the Methodist board, among the six recipients of missionary wships and scholarships awarded for the ol year 1942-43 for study at Union Theo- al Seminary, New York City.

ichard Nies Fletcher, the six-year-old son Mr. and Mrs. V. A. (Grace Nies) Fletcher, ecovering from a very serious case of ble pneumonia at the home of his par- in Sudbury. The Fletchers recently ved to Sudbury from Townsend. Their ne is "The Log Cabin," Route 20, near Maynard line.

Dean Lynn Harold Hough of Drew Theo- ical Seminary, Madison, N. J., was the nday preacher at St. Paul's Cathedral, ston, Monday through Friday of last week. also preached at the Wednesday evening aten service in Christ Church, Cambridge. . Hough made a call at the Herald office ring his stay in Boston.

"Learning for Life" is the theme chosen r the special Lenten services being held at lendale Methodist Church, Everett, under e sponsorship of the Board of Education, Friday evenings, February 20 through arch 27. Three study courses—"The Art Christian Living," conducted by Ernest hn Troutner; "Using Our Bible," by Wayne eater, and "Achieving a Christian Home," y the pastor of the church, Rev. J. Lester Hankins—open the program at 7.15 o'clock ach evening. A fellowship period follows t 7.55 and a chapel service, with visiting peaker, at 8.25.

The Presbyterians are seeking to work out plan whereby Presbyterian ministers who esign their pulpits to become chaplains with he armed forces may remain in the church ension system. An effort is now being nade to provide between twelve and fifteen housand dollars from the denomination's World Emergency Fund to cover premium payments of 7½ per cent on minimum salary ase required to maintain a man in the pen- sion system. It is suggested that the chaplains pay 2½ per cent and the church 7½ per cent.

Under the leadership of Rev. Willard T. Rand, Jr., district youth leader, a District Youth Conference is being held Saturday afternoon and evening, March 14, at Clark Memorial Methodist Church, Portland, Maine. The conference is open to Epworth League officers, commission leaders, adult counselors, and ministers. A novel feature, "Information, Please," scheduled for the eve- ning, will seek to answer typical youth prob- lems. The board of experts will be Rev. Les- ter L. Boobar, Gorham; Rev. Elwin L. Wil- son, Biddeford, and Rev. Earle B. Grundy, Auburn, plus three selected young people.

Morgan Memorial, 89 Shawmut Avenue, Boston, will keep open house on Saturday of this week, March 7, in observance of its annual Founder's Day. Visitors will be wel- come from ten o'clock in the morning to five o'clock in the afternoon.

With a brilliant array of legal minds rep- resenting all New England, Boston Univer- sity's twelfth annual Founders' Day obser- vance will open on Thursday evening, March 12, at eight o'clock, in the Charles Hayden Memorial Building, with a program, "The Judicial Panel," in which a group of six higher court judges will present varied phases of the chief theme of the two-day observance, "Administration of Justice During and After the War." Judge Louis S. Cox, associate justice, Massachusetts Supreme Judi- cial Court, chairman, will introduce his fel- low judges from other New England states as follows: Chief Justice Edmund W. Flynn, Supreme Court of Rhode Island, "Challeng- ing Days Ahead"; Chief Justice William M. Maltbie, Supreme Court of Errors of Con- necticut, "Courts in the New Democracy"; Chief Justice Sherman R. Moulton, Supreme Court of Vermont, "Post-War Administration of Criminal Justice"; Associate Justice Harold H. Murchie, Supreme Judicial Court of Maine, "The Implications of the Proposal to Formulate an International Bill of Rights"; Chief Justice Oscar L. Young, Superior Court of New Hampshire, "Frontiers of the Con- stitution." At the Founders' Day Convoca- tion Friday morning in Trinity Church,

(Continued on page 212)

China's First Lady Conveys to Fellow-Methodists Her Stricken People's Gratitude

Relief Gift Brings Highest Award

Ralph Stoody

All Methodists who made gifts on the Day of Compassion last March or who, either before or since, have given to Methodist Overseas Relief have every right to feel that they are definitely included in the cita- tions of honor pictured in facsimile here- with. In these two certificates China con- veys its gratitude to Methodism for gifts totaling $180,000, which is the amount that has been allocated to China from the funds of the Committee for Overseas Relief.

In the "Award of Recognition" on the right, engraved over Madame Chiang Kai- shek's own signature, is her personal message to her fellow Methodists, "for whose humani- tarian effort on behalf of the people of China" she expresses "deep appreciation." The original colorful parchment in the cus- tody of Bishop Herbert Welch is adorned with a border of characteristic designs of the bamboo and plum, symbols of sturdy character and everlasting friendship which survive all trials and hardships. Just above Madame Chiang's name in solid red ink is the imprint of her carved ivory seal. Above is the picture of a *pai-lou* or memorial arch of the kind built in dedication to some be- loved ancestor or a benevolent magistrate. The Chinese characters on the front panel of the arch mean, "He is public-spirited and loves justice."

The testimonial to the left indicates that Methodism has been accorded the highest recognition awarded, the "Fellowship of the Lotus," which may be conferred upon but twenty members of the China Relief Legion, of United China Relief. The small lapel bar reproduced across the top is in five colors in the center of which is the traditional twelve-pointed China sun, jeweled with white jade There are three lesser ranks of this award: the Fellowship of the White Orchid, of the Wisteria, and of the Plum Blossom. Seven great humanitarian organizations are banded together in United China Relief to administer aid to the four hundred fifty mil- lion stricken sufferers in that country.

Eleven Protestant denominations have been accorded one or another of these distinctions. Methodism's contribution, however, ranks first, being more than double that of the next on the list of donors.

The Methodist Committee for Overseas Relief, 150 Fifth Avenue, New York City, is continuing to send gifts for China Relief to Chungking, from which center aid can be given to refugees in fourteen provinces of Free China.

This is the Book that is bringing back a long-lost word

They Say . . .

Dr. Halford E. Luccock says:

"I really do not know where to begin to tell what the reading of *PRAYER* has meant to me. I can only say that it has been a deep and moving experience—one that will leave, I earnestly believe, a permanent mark, and I hope momentum, in my life. It is a major contribution to our whole church life."

Dr. Harry Cotton says:

"*PRAYER* is a book for the disheartened minister whose days have lost their luster and their joy, for burdened men and women to whom God has become a vague doubt, for youth whose prayers have become confused amid bewildering skepticism, as well as for leaders of young and old."

Dr. Charles Clayton Morrison says:

"He moves out in every direction, exploring and illuminating prayer, the pivot of all true religion. Every page is rich, its total impact formidable. You need this book. You never needed it so much as right now. Get it! And get it quick! It will restore your fainting soul!"

Bernard J. Mulder, editor *of Religious Digest, says:*

"*PRAYER* is a great book."

Dr. L. O. Hartman says:

"With a naturalness tantamount to genius, the author initiates his inquiry with an examination of the prayer-life of Jesus. . . . The final section is concerned with the practice of prayer—private and corporate—and princely discussion of prayer in the surging life of today. With each theme Dr. Buttrick deals adequately and satisfyingly. Lines of Scripture are framed with new meanings."

Dr. Raymond P. Morris, in closing his review of the book in *The Pastor,* says: "It begins with the method of Jesus. It ends with a method for us. Get this book. We all need it."

Prayer? Why of course we know the well-worn forms of our rites and rituals. We repeat the dusty words of our duty-devotions. Now and again, the lash of terror or trouble may drive us quavering to our knees. When we want something badly—when our personal worlds are all awry—then we go to God.

But Christians have all but lost something in these troubled times. And that "something" is the precious, priceless heritage of *Prayer*—the sort of *Prayer* that does things *to* us as well as *for* us. The sort of *Prayer* that enriches and ennobles our daily lives. The sort of *Prayer* that engulfs us in a serene, confident kinship with God. A sort of *Prayer* that is far removed from craven fear or whimpering supplication.

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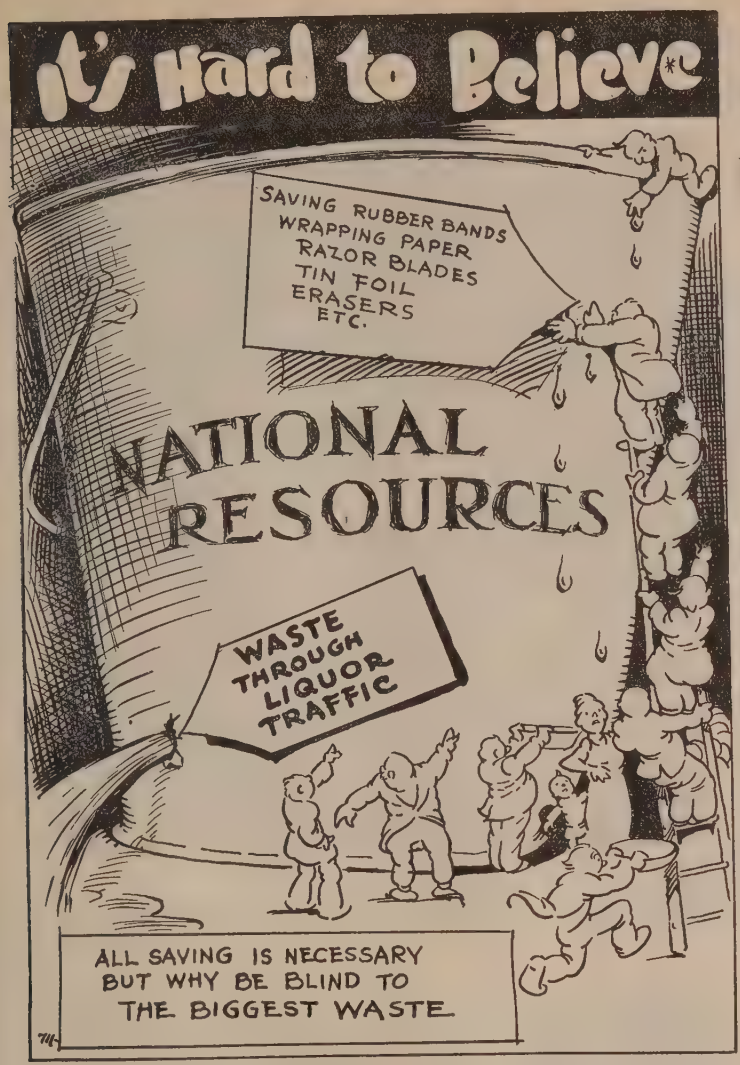

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issionaries—Latest News

The Board of Missions and Church Exten-n of The Methodist Church is in receipt a cablegram from the Netherlands mis-ns consul in Batavia, Java, under date of bruary 23, giving the following informa-n concerning Methodist missionaries who ere evacuated from Singapore before that y fell to the Japanese:

Rev. Douglas P. Coole of Kampar, Fed-ated Malay States, Rev. Robert A. Blasdell Malacca, and Rev. Charles D. Patterson of Bukit Mertajam, all in the Malay Peninsula, arrived in Batavia from Singapore, and are now on their way to India.

Bishop and Mrs. Edwin F. Lee of Singapore and Manila, Superintendent and Mrs. Raymond L. Archer, Rev. and Mrs. Preston L. Peach of Kuala Lumpur, Mr. and Mrs. Paul Thomas of Singapore, Rev. Carleton H. Foss of Ipoh, Rev. Dudley Ingerson of Singapore, Rev. and Mrs. Darel D. McFerren of Palembang, Sumatra, and the Misses Thirza E. Bunce, Norma Craven, Edna M. Dahlin, Hazel M. Depler, Carrie C. Kenyon, Mildred Kerr, Emma Olson, Lois Rea, and Mechteld Dirksen arrived in Batavia and are on their way to the United States.

The Misses Ruth Harvey, Elsa Youngdahl, and Freda P. Chadwick, and Rev. John L. Taylor reached Java from the Malay Peninsula and are leaving there for either Australia or the United States.

An airmail letter from Colombo, Ceylon, dated January 9 and just received in the United States, announces the safe arrival there of Rev. George Barney Thompson, returning to Karachi, India, on furlough. He left the United States, in company with a group of missionaries of other denominations, in November on a Java-Pacific steamship. They arrived in Java on December 15 and left on December 26 for India.

A cablegram received on February 26 from Mrs. Hoover, widow of Dr. James M. Hoover of Borneo missionary fame, announces that she is at the Rex Hotel, Perth, West Australia. Mrs. Hoover had been in Singapore when the war began.

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Events

(Continued from page 209)

President Daniel L. Marsh will deliver an address on "The Making of Lawyers." The two-day program will close with a dinner Friday evening at the Hotel Somerset.

From Bishop H. Lester Smith comes the announcement that the cabinet of the Ohio Conference has voted to change the date of the coming session from May 26, as originally scheduled, to June 2, at Central Church, Springfield. The Ohio Wesleyan University Commencement season has been advanced to the week-end of May 30, and other important meetings in which Bishop Smith and members of the cabinet are interested made it advisable to postpone the Conference session.

Boston University has lowered the retirement age for its professors from seventy to sixty-five. This action, according to President Daniel L. Marsh, follows that taken by most other institutions of higher learning to reduce their teaching staffs to meet war conditions. The nineteen Boston University professors affected by the new ruling have been offered two choices—outright retirement with pension, or continuance of teaching with reduced salary and proportionately reduced teaching load.

The urgent question of providing religious instruction to children on public school time was discussed at the annual meeting of the Boston Area Council of Churches on Tuesday of last week at St. Mark's Methodist Church, Brookline, and Rev. Daniel W. Staffield, pastor of the Adams Shore Evangelical Church in Quincy, was named as director of the council's proposed program of week-day religious education. Among the participants in a panel on the bases of a just and durable peace were Rev. J. Lester Hankins of Everett, chairman of the council's department of international justice and goodwill, and Professor Basil Mathews of Boston University School of Theology. Dr. Frank Jennings, executive secretary of the council, presented his annual report at the dinner meeting in the evening, when Dr. Hugh Chamberlin Burr, executive secretary of the Federation of Churches, Rochester, N. Y., was the principal speaker. Rev. Dana McLean Greeley, minister of Arlington Street Church, Boston, succeeds Rev. William R. Leslie, pastor of St. Mark's Church, Brookline, in the presidency of the council.

The students of Mount Union College, Alliance, Ohio, have "voted overwhelmingly" to sing Handel's "Messiah" as an entire group. Weekly practise of this great work is being held under the baton of W. Frederic Miller, conservatory director. The oratorio will be presented at Commencement time.

February 24 was Missions Day at Boston University School of Theology. Rev. Karl Quimby, cultivation secretary of the Joint Division of Education and Cultivation, Board of Missions and Church Extension, was present and addressed the student body at the chapel service. A liberal supply of the latest missionary literature, giving up-to-date information concerning the church's missionary program, was welcomed by the theologs. During the afternoon Dr. Quimby met a number of the students and prospective missionaries in personal conferences.

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Approaching the Easter season in a world at war, worshipful men and women feel more than ever the need for a stronger devotional life. It is this need to which The Upper Room responds. You will find the issue for April-May-June (the Easter quarter) deeply inspirational.

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Southern District Letter

★

W. Stringfellow, Superintendent

his District Letter will be more pano-
ic than usual, and will consist mainly of
hes" that have made for illumination in
y of the fourth quarterly conferences,
ch are now in full swing.

remont has renovated its parsonage both
de and out. Much of the labor was volun-
. The church school is showing advances.
daily vacation school, held last summer,
an enrolment of 80 and an average at-
dance of 52. The pastor, Rev. Fred B.
ce, though a student, has made to date
pastoral calls. North Salem has likewise
n at work on its parsonage. A new elec-
pump, bathroom, furnace, telephone, and
er improvements and renovations make
nore attractive and livable. Rev. Kenneth
Underwood is the student pastor, also
orting 300 or more pastoral calls. The
rk, though small, is on the up grade.

Sandown, served by Rev. Walter R. Pierce
West Hampstead, has profited financially
m the use of miniature banks placed in
parish homes. Mrs. Edna French and her
pers are doing excellent work in the
urch school. Thirty new hymnals have
en provided for the school. In the death
t August of John D. Kelley, veteran trustee
d treasurer, this little church lost a tower
strength. West Hampstead has suffered
om removals due to defense work and
ner causes, but some new people are com-
g in. The church school, though small,
manifesting new signs of interest and life.

Salem, Tenney Memorial, is rejoicing in
e leadership of its new student pastor, Rev.
wrence H. Robinson. Attendance at both
urch and church school is increasing. The
ung people's work is flourishing. It is ex-
cted that all bills and claims will be paid
full. Ayer's Village, also of this charge,
moving forward. Considerable repairs have
en made on the church property. All bills
e paid, and the World Service goal will
reached.

Milford's year has been greater because of
ntinuous missionary education, the promo-
on of 1200 or more pieces of good litera-
re, the introduction of the new church
hool literature, a community religious sur-
ey, a Church Loyalty Crusade in February,
y visitation on February 22, and a spirit
f evangelism that insures a sizable ingather-
ng of new members. New chairs and flags
ave been purchased for the church school,
nd many improvements and renovations
ave been made in the parsonage. Rev. Don-
ld H. McAninch is the aggressive pastor.

Hillsboro's pastor, Rev. Edwin B. Young,
ot only serves East Deering and Hillsboro
Center in the summer but renders pastoral
ministry to the whole surrounding region the
ear around. In addition, he has had time to
e the chaplain of the General Court of the
State of New Hampshire. All bills and
claims, including World Service, will be
paid in full.

The Chesterfield-Spofford-Marlow charge,
bly headed by Rev. Norman J. Langmaid, is
having one of its best years. Marlow has
nstalled a new furnace in the church at a
cost of $336. All financial obligations will
be met. A class of eight new members was
received on January 4 into the Chesterfield
church. The parsonage, located in Chester-

For SPIRITUAL DEFENSE

Many of the Society's old friends are now calling their Annuity Agreements their "Spiritual Defense Bonds."

To win the war all must help the Government by buying defense bonds and stamps. Christian people are convinced that it is absolutely essential that Christ shall *win the peace.*

To accomplish this, one of the best ways is through the greatly increased circulation of the one book—The Holy Bible—where God's way is revealed. Purchase of American Bible Society Annuity Agreements, issued now for nearly 100 years, paying generous yearly annuities for life to thousands of living annuitants, is one *sure* method of ensuring the nation-wide and world-wide distribution of the Scriptures.

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field, has been improved through the installation of a new bathroom and water system. The Chesterfield church has just received an unusual bequest of $25,000 from the will of the late Ralph F. Mulligan, retired artist of New York and Chesterfield. For twenty-five years the income will be available to the church in Chesterfield, or in case that church should cease functioning, to the Spofford church. After twenty-five years, the principal will be paid to the trustees of the Chesterfield or Spofford church as the case may be. Mr. Mulligan was not a Methodist.

Exeter is promoting an ambitious reading contest. The pastor, Rev. William J. Davis, publishes a monthly paper called "The Christian Messenger." A Men's Brotherhood has recently been organized. Hampton has expended about $1000 in repairs on the church property. The Wesleyan Service Guild took a leading part in these undertakings, earning nearly $360. The Woman's Society also was in the vanguard. Rev. N. Calvin Warburton is the pastor.

Oaklands, Methuen, has an encouraging church school. The young people's choir, several of the members of which are of Italian descent, is one of the best on the district. Many families have recently moved from the parish, and Protestants have not taken their places. It was with reluctance that a budget was adopted for next year calling for a decrease in pastoral support. Rev. Joseph D'Alfonso is the pastor. East Kingston has met with a loss in the death of its oldest member, Mrs. Anna Holmes, at the age of ninety-six. In the absence of the student pastor, Rev. Richard Moore, the superintendent conducted the memorial service.

Moultonboro, Rev. Gerald H. Jones, pastor, has redecorated the sanctuary. This little church has an influential place in the community. At South Tamworth, also in this charge, a new church school has been organized with Emmons Heald as superintendent. Twenty have thus far been enrolled in four classes. Moultonville and Tuftonboro, under the pastoral supervision of Rev. W. Howard May, continue to move forward. A new communion table, two new signs in front of the church, and several parsonage improvements and repairs indicate material progress.

Peterborough has confined its money-raising activities to one major event for the year, and is coming through with all obligations met. This event, called "The Piccadilly Circus," netted $455.25. Repairs and improvements on the parsonage and approaches to the church have been made totaling $381.61. West Rindge, also served by Rev. Raymond S. Proudfoot, has its struggles and problems, but it will soon find its sure footing and begin its upward strides. Pastoral support for next year will be increased by $50.

Auburn has a new Methodist Youth Fellowship of 20 members, a new youth choir, and new junior choir books. Also in this charge is North Chester, small in numbers but large in loyalty and devotion. The church school, not in operation for several years, has been reorganized with an average attendance of twelve. Rev. Herbert M. Ingraham is the student pastor.

The second District Conference of the year is scheduled for March 9, in Main Street Church, Nashua, with the morning program in charge of the Southern District Ministers' and Laymen's Association. The speaker for the day will be Professor Paul E. Johnson of Boston University School of Theology.

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Mr. Editor!

(Continued from page 194)

quoting Lincoln's tribute to the Methodist Church to the effect that Methodists had contributed more soldiers to the army and sent more prayers to heaven during the war of the states than any other religious body. What will the future historian say of the Methodist Church during World War II?

Other denominations are sending their outstanding preachers into military service. For example, Dr. Oliver J. Hart has gone from Trinity Church, Boston; Dr. Leslie Glenn and Dr. Robbins from Washington, and Dr. Abbot Peterson from the Unitarian Church, Brookline. The quota for the Baptist Church has been filled, while the Methodists lag behind—two hundred Methodist chaplains needed, according to the last report.

It is significant that other denominations grant their ministers leave of absence for the duration of the war so that they can return to their former pulpits after the emergency. We are told that our Council of Bishops has established a policy. What is this policy? No church is permitted to grant its pastor a leave of absence. How does this compare with other religious bodies?

CHARLES H. STACKPOLE,
Member New England Conference.

Melrose.

News from Nashville

Bringing to headquarters at Nashville Tenn., a church-wide leadership including the thirty-one effective bishops of the denomination resident in the United States the Board of Education of The Methodist Church will assemble at the Methodist Publishing House, May 19-22, for its second meeting since the unification of the three major Methodist bodies in America.

Bishop Adna W. Leonard, Washington D. C., is president of the board: Dr. Lud H. Estes, Memphis, Tenn., is recording secretary and Dr. W. E. Hogan, Nashville, is treasurer.

Administrative heads of divisions are Local Church, Dr. J. Q. Schisler, executive secretary, and Dr. N. F. Forsyth, associate; Educational Institutions, Dr. H. W. McPherson, executive secretary; Editorial, Dr. Lucius H. Bugbee, executive secretary, and Dr. C. A. Bowen, associate. Chairmen of the respective divisions are Bishops Paul B. Kern, Nashville

Bromley Oxnam, Boston, and H. Lester h, Cincinnati.

ne of the largest boards of The Methodist rch, the Board of Education supervises a ram of Christian education sponsored he denomination's 43,000 church schools 139 institutions of learning, and issues ublications, having a circulation exceed- five million, published in the interest of total program of Christian education.

ollowing a meeting of the executive com- ee on May 19, the board will assemble in ial session on the morning of the 20th. ing the three-day session, reports by divi- al heads and departmental directors and stants will be heard and plans formulated the ensuing year.

n the board's membership of more than hundred are included the effective bish- of the church, six youth members, and nisters and laymen, in equal numbers, ted by the respective Jurisdictions.

* *

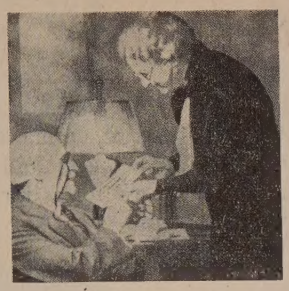
Organized with a charter membership of y, a new Methodist congregation in the ular Hillsboro-Woodmont suburban area Nashville marks completion of a unit in expansion program of the Tennessee Con- ence. Bishop Paul B. Kern, Dr. B. G. dge, district superintendent, and other thodist connectionals participated in the anization program, Sunday, February 22. . E. P. Anderson, executive secretary of Methodist Benevolent Association, will ve as temporary pastor. The new congre- ion is the thirty-second Methodist church the Nashville District, and was established an effort to make Methodism keep pace th the city's population increase.

* *

Belmont Methodist Church, Nashville, cele- ated its thirty-second anniversary, Sunday, bruary 15, by launching a financial cam- ign for the prepayment of a $25,000 build- g note. The amount, secured in a week's mpaign during which sixty teams solicited nations from the church's membership, as designed also to honor Belmont's forty en in the service and to make the church nean more" in war time. The amount collected will be laid on the altar on Easter Sunday morning. Belmont, organized as a mission with thirty-four charter members, has grown to a membership of 2300, the largest Methodist congregation in the city, and second largest in Tennessee.

* *

The late Dr. J. M. Lander, founder and first president of Granbery College (Juiz de Fora, Brazil), has been honored by the college and by the city. At the fiftieth anniversary celebration a stained-glass window, with his picture in the center, and Brazilian and American flags twined about it, was dedicated to his memory. The city of Juiz de Fora named one of its streets for the late president, the street being now called "Rua Professor Lander." This is accounted a mark of high standing in Brazil. Maud M. Turpin.



The Smile of Gratitude

Their Conference Pension Check just received. Without it they would be in need.

For them *Preachers Aid Society, New England Annual Conference, The Methodist Church,* asks your help by Will, Life Annuity Agreement (pays donor sure, larger, lifelong, regular income), Estate Pledge, Memorial, Yearly Pledge, Cash.

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Church Register

Herald Calendar

Philadelphia Conference, Calvary Church, Philadelphia, Bishop F. J. McConnell, March 12
Boston University Founders' Day, March 12, 13
New England Regional Methodist Student Conference, St. Mark's Church, Brookline, March 21, 22
Hawaii Mission, Honolulu, Bishop James C. Baker, March 25
East German Conference, Philadelphia, Pa., Bishop C. W. Flint, April 9
Associated Church Press, Annual Meeting, Prince George Hotel, New York City, May 5-7
Rural Life Sunday, May 10
Woman's Division of Christian Service, First Assembly, Columbus, Ohio, May 19-22
Board of Education of The Methodist Church, Annual Meeting, Nashville, Tenn., May 20-22
Boston University Commencement, May 23-25
Methodist Student Day, June 14
Lisle Fellowship, New York, June 17-July 30
Lisle Fellowship, Colorado, July 15-August 27
Christian World Mission Convocation, Cleveland, Ohio, December 6-10

BOSTON METHODIST SOCIAL UNION —Young People's Night, Monday, March 16, Boston University's Hayden Memorial Building, 685 Commonwealth Avenue. Speaker, Bishop G. Bromley Oxnam. Social hour at 5.45; dinner at 6.30. Price to members, $1.15; to non-members, $1.50; to young people up to twenty-five years of age, $1. For tickets apply to the secretary, Dr. Beaumont A. Herman, 7 Mason Street, West Somerville (tel. Somerset 3288), by Friday, March 13.

Bits of Fun

Private Doaks wanted to slip out of the barracks—unofficially—to see his girl. He went to the sentry to state his case.

"Well," said the sentry, "I'll be off duty when you come back, so you ought to have the password for tonight. It is 'Idiosyncrasy.'"

"Idio what?"

"Idiosyncrasy."

"—I'll stay in the barracks."—*Chanute Field Wings.*

Teacher—Give me a sentence with an object.

Boy—Teacher, you are very beautiful.

Teacher—What is the object?

Boy—A good mark.—*Exchange.*

A rookie in the cavalry was told to report to the lieutenant.

"Private Rooney," said the officer, "take my horse down and have him shod."

For three hours the lieutenant waited for his horse. Then, impatiently, he sent for Rooney.

"Private Rooney," he said, "where is that horse I told you to have shod?"

"Oh!" gasped the private, growing pale around the gills. "Oh! Did you say shod?" —*Advance.*

Birth

DOTY—In Newport, Wash., February 14, to Rev. and Mrs. Lloyd A. Doty, a son, Henry Kenneth.

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Miscellaneous Advertisements

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FORMS FOR BEQUESTS

BECAUSE of the increasing tendency on the part of alumni and other friends to provide for the growing needs of Boston University by bequests and the many inquiries received as to the proper wording thereof, there are given below forms for the convenience of those who plan to remember Boston University in their wills.

I. Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to be used for the benefit of Boston University in such manner as the Trustees thereof may direct.

II. To Establish a Permanent Fund, Income Unrestricted

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, such fund to be kept invested by the Trustees of Boston University and the annual income thereof to be used for the benefit of the University in such manner as its Trustees may direct.

III. Specific Purposes

I give and bequeath to the Trustees of Boston University, a corporation existing under the laws of the State of Massachusetts and located in the City of Boston in said state, ...dollars, to constitute an endowment fund to be known as the ..... Fund, the income therefrom to be expended by the Trustees of Boston University for the following purposes:

Current Expenses of the University — Current Expenses of any Department

For the maintenance of a

Professorship — Fellowship — Scholarship

for the purchase of books, the cost and maintenance of a building, or for any purpose the giver may designate.

FORM FOR GIFTS

BOSTON UNIVERSITY

GIFTS FOR DEVELOPMENT ON THE CHARLES RIVER CAMPUS

The President and Trustees of Boston University have undertaken to obtain subscriptions and contributions for the development of its new campus on the Charles River.

In consideration of the educational service of Boston University and because of the need of such service in training young people in American ideals and in the American way of life, I promise to pay to the Trustees of Boston University the sum of.....Dollars ($.....) over a period of.....years in semi-annual installments.

I desire my subscription to be applied to (please check):

1. General Development of the University
2. College of Liberal Arts
3. School of Theology
4. School of Medicine
5. School of Law
6. College of Business Administration
7. School of Education
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9. Sargent College of Physical Education
10. School of Social Work
11. College of Music
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